

THE Anti-Slavery Reporter.

Published under the sanction of the
British and Foreign Anti-Slavery Society.

Series 4.
Vol. XIV., No. 5. }

SEPTEMBER & OCTOBER, 1894.

{ PRICE 2d. POST FREE
GRATIS TO SUBSCRIBERS

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PUBLISHED AT THE OFFICES OF THE SOCIETY,
55, NEW BROAD STREET, LONDON, E.C.

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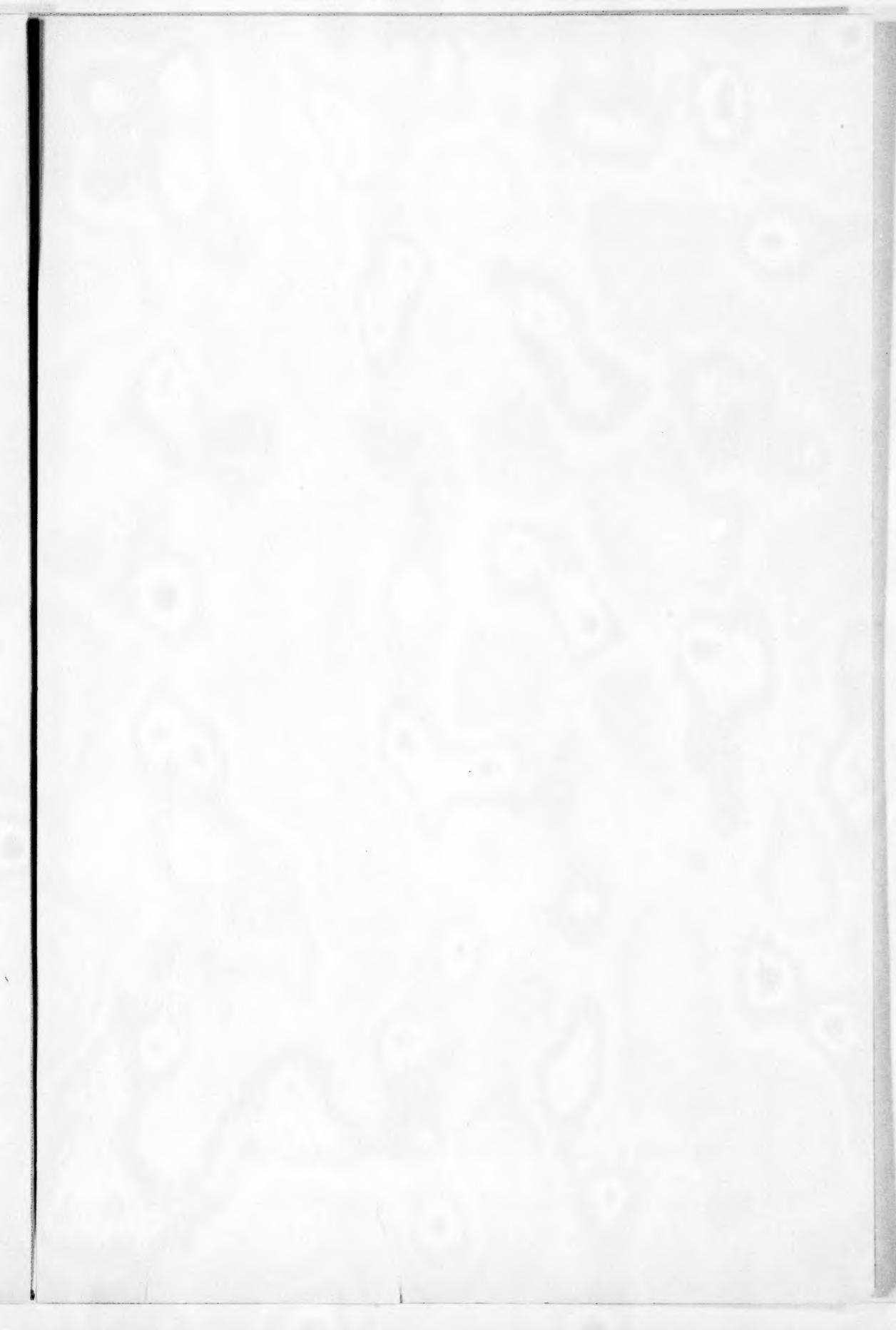
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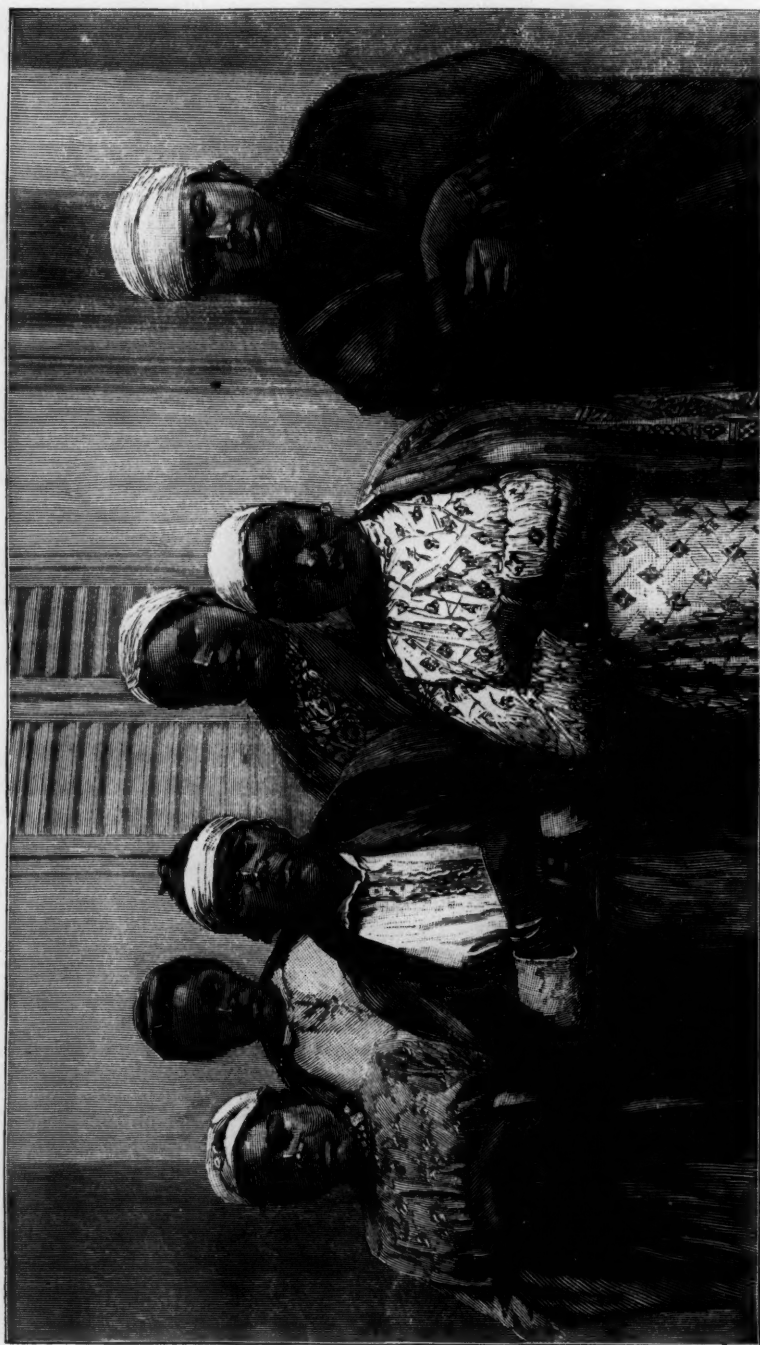
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SOUDANESE SLAVE GIRLS CAPTURED IN CAIRO BY COLONEL SCHAEFER IN AUGUST, 1894.—(From "*The Graphic*.")

The Anti-Slavery Reporter.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

The Recent Sale of Slave Girls in Cairo.

PROBABLY no case connected with the Slave-trade has, during recent years, obtained so widespread an interest as that of the Slave girls captured in Cairo and forwarded to the Home for Freed Women Slaves, established in that city about ten years ago.

The interest arose principally from the exalted rank of the Egyptian officials who bought the Slaves, one of these being no less a person than ALI PASHA CHERIF, president of the Legislative Council, who, it will be remembered, recommended the Council, some months ago, to abolish the Slave-trade Department, because no Slave-trade now existed in Egypt!

Whilst the trial was in progress the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY called the attention of the English press to the fact that the present instance was not at all an isolated one in the recent history of Egypt, for in November, 1889, eleven Soudanese Slave girls were captured by Colonel SCHAEFER BEY under the shadow of the Great Pyramid of Ghizeh, and were lodged by him in the Cairo Home for Freed Women Slaves. It may be well here to mention that during the ten years that this Home has existed about 1,000 women and girls have passed through its portals, and have had suitable homes provided for them, some as domestic servants, and others by marriage to Egyptian natives.

The Daily News, in commenting upon the recent notorious case, thus writes in a leading article of September 7th:—

In these transactions pre-eminently the receiver is worse than the thief. The maxim holds good especially where the things stolen, and the things received, are human beings. If there were no men of wealth and station in Mohammedan countries to buy the Slaves the trade in these unfortunate creatures would soon perish of inanition. The trial at Cairo will be of incalculable benefit, no matter what its issue. It is a public warning to the Mohammedan world that the buyers of Slaves, no matter what their position—and it is usually a high one—will be held accountable for their misdeeds, whenever they live under a British jurisdiction with the power or the influence to reach them.

This important point is emphasised in the letter from Mr. CHARLES ALLEN, the secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, which we publish to-day. The buyer, we are told, has hitherto enjoyed a practical immunity. He is usually wealthy enough and powerful enough to purchase secrecy, whatever may happen to the dealer. As was lately remarked in these columns, the Slave broker's liability to penalties are taken as part of the trade risk. He serves his term of

imprisonment; he pays his fine; and the prospect of a liberal indemnity for both induces him to keep his own counsel as to the names of his customers. That is the practice in most of the shameful trades. The buyer pays to have his name kept out of the affair, and it is kept out. The contraband trade in Soudanese girls is, we are assured, no secret to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. The one novelty in the present proceedings is the attempt to fix responsibility on the really guilty parties. All such attempts, of course, must be questions of times and seasons and opportunities. An opportunity seems to have presented itself in Egypt, and we have taken advantage of it.

By the courtesy of the Proprietors of the *Graphic*, we are enabled to present our readers with photographs of the group of the six Slave girls, above alluded to, together with a portrait of Colonel SCHAEFER BEY, the energetic director of the Slave-trade Bureau. We also reprint a view of the HOME FOR FREED WOMEN SLAVES, in Cairo, which was established under the auspices and by the gratuitous aid of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, some ten years ago. The late Right Hon. W. E. FORSTER, Sir EVELYN BARING, Sir T. FOWELL BUXTON, Sir COLIN SCOTT-MONCRIEFF, C.S.I., Mrs. SHELDON AMOS, and others took an active part in the formation of this most useful Slaves' Rescue Home, and HER MAJESTY THE QUEEN graciously contributed one hundred pounds towards the expenses.

TRIAL AND VERDICT.

The summary published by *The Times* of September 14th, contains the best report we have seen of this extraordinary trial, and although the sentence of the Court-martial has astonished all those who hoped that justice would be done irrespective of rank and personal standing, we are assured by those who are best able to judge, that the lesson given by the arraignment of some of the highest officials in Egypt before a Court-martial will have a very salutary effect in preventing a renewal of the offence.

Colonel SCHAEFER deserves the highest credit for the fearless manner in which he discharged his duty, for, in a country like Egypt, it requires considerable courage to arrest and bring to judgment persons so highly-placed as the Pashas, against whom a charge of Slave-dealing was preferred.

CAIRO, September 13.

FRITH BEY, chief of the Military School, and captain in the Somerset Light Infantry Regiment, who is acting as Judge-Advocate, summed up the evidence this morning before the Court-martial in the Slavery case. He spoke in Arabic, and was listened to with profound attention by a crowded audience. He enumerated the special points which had been raised on behalf of some of the accused—namely, that the Court had no jurisdiction over the prisoners; that the definition of the term "accomplices" should be restricted to the prime movers in the transaction; and that, whilst the law declared that a traffic in Slaves was criminal, the fact that it denounced in terms the sellers exonerated those who were merely buyers; also that only certain parts of the Anglo-Egyptian Convention were applicable to the charges brought against the accused.

Upon these points the Judge-Advocate declared that the Court was constituted in accordance with the Convention of August, 1877; that, according to the common law,

those who with a knowledge of the case assisted the authors of an illegal action were deemed to be accomplices. He quoted definitions of the term "accomplices" as given by the Egyptian penal code and the British military law, the latter being followed by the Egyptian Courts-martial by virtue of the Khedivial decree. According to the spirit of the law, those who by sale, purchase, concealment, etc., of Slaves known to be brought for sale assisted in the traffic were accomplices. The Convention should be taken as a whole, and one section should not be considered as nullifying another. The Convention prohibited the importation, transmission, export, and sale of Slaves in Egypt; also, after a specified date, their sale between families. In order to leave no doubt about the culpability of buyers, the circular of RIAZ PASHA, issued in 1880, under the authority of the Khedive, to explain the law, pointed out that no sale could be possible without buyers, and therefore the buyer ranked as an accomplice, subject to the same penalties as the dealer and seller.

Reviewing the evidence, he said that about the end of July a caravan of six men and six negresses started from the oasis of Siwah, and arrived near the Pyramids about August 8, where they were lodged until a place could be found for the negresses in Cairo. One girl was then taken in a hired carriage to ALI PASHA SHEREEF's palace, and a few days subsequently the other five girls were conveyed by the same driver to the same palace, where someone, who was said to be the owner of the palace, selected three who were removed to another house. The remaining three girls were taken to the house of ABDUL HAMID EFFENDI SHAFY, where one was retained, and the others were removed to the houses of SHAWARBI PASHA, at Galioub, and of HUSSEIN WACYF PASHA. The assertion of the four caravan men that the girls were their wives had been indignantly denied by the latter, and the evidence was very conclusive against ABDUR-RAHMAN NASSAR, in whose house at the Pyramids the girls were said to have been lodged. ABDUL HAMID SHAFY had admitted that he had received three Slaves, ZENBA, MARIAM, and SAIDA, and that he kept one until she was removed by the Slavery Department. Although there was no evidence that any sale then occurred, one witness stated that on a previous occasion he had taken Slaves to ABDUL HAMID's house, when £17 or £18 was paid for each. SHAWARBI had admitted that MARIAM was bought, but it was without his knowledge or consent, and MARIAM failed to identify him as the man she saw at Galioub and at ABDUL HAMID's house. SHAWARBI admitted having bought two Slaves on a previous occasion. HUSSEIN pleaded that SAIDA was merely borrowed from ABDUL HAMID in order to learn cookery, but the latter had declared that one girl had been sold to HUSSEIN and another to SHAWARBI.

The Judge-Advocate, referring to the plea that no sales were formally completed by written witnessed contracts, said that as the prisoners were charged on the second count as parties to the transaction for the sale of Slaves it was immaterial whether the sale was completed or not. He concluded by saying that the Court must not be influenced by any consideration of the relative positions or social standing of the prisoners, and that it rested with the superior authority to confirm their sentence and to consider any circumstances which might lessen the gravity of the proved offence.

THE SENTENCE.

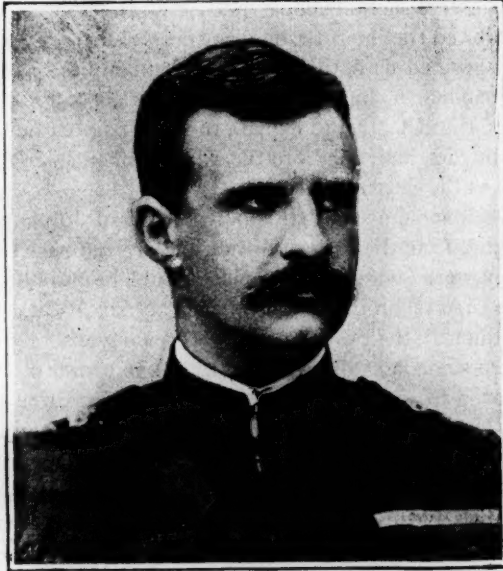
CAIRO, *September 14.*

The Court-martial has found SHAWARBI PASHA, HUSSEIN PASHA, and one of the six inferior prisoners not guilty on both charges—namely, those of Slave-dealing and of being accomplices. ABDUL HAMID and NASSAR were sentenced as accomplices, the former to five months' the other to six months' hard labour. Four others were found guilty on both charges and sentenced one to imprisonment and three to hard labour for eighteen months.

The Sirdar has confirmed all the findings excepting the cases of SHAWARBI and HUSSEIN PASHAS, as he considers the evidence before the Court does not justify their acquittal as accomplices under the Khedivial decree.

COLONEL SCHAEFER BEY.

"COLONEL SCHAEFER, the director of the Slave-trade Bureau, is a great favourite in Cairo. He is a thorough soldier and a great linguist. He was appointed in 1882 to the Bureau, and controls a force of 400 mounted men—100 on horses and 300 on camels. Since 1882 about 15,000 Slaves the west. The majority of Slaves come that way and not down the Nile."—*The Graphic*.



have been rescued from harems, besides large numbers who were found in the hands of dealers and brokers. The Slave-trade Bureau has patrols from Alexandria to Wady Halfa; it has stations on the Red Sea Coast, while special picquets are engaged in watching the routes from the Siwa oasis on



HOME FOR FREED WOMEN SLAVES, CAIRO. *Lady Manager, Mrs. CREWE.*

ACTION OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

In order to prevent any recurrence of the trials of Pashas for Slave-dealing, as related in previous columns, an attempt is being made, we believe, to induce the British Government to agree to a change in the method of trying these cases. By the Convention of 1877, between Great Britain and Egypt, it was provided that Slave-trading cases should be tried by Courts-martial, but the Egyptian officials would now like to have such cases tried in native Courts. What the result will be if this were adopted may be easily foreseen, for neither Pashas nor the dealers who pander to their tastes would stand the remotest chance of being convicted, and until Slave cases can be brought before properly constituted British Courts it would be a dereliction of duty to alter the clause of the Convention which provides for their trial by Courts-martial.

In order to strengthen the hands of the British Government, should such a demand be made upon them, as above referred to, and also with a view of enlightening public opinion on this matter, the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has addressed the following memorial to the EARL OF KIMBERLEY.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.

October 15th, 1894.

TO THE RIGHT HON. THE EARL OF KIMBERLEY, K.G., HER MAJESTY'S
PRINCIPAL SECRETARY OF STATE FOR FOREIGN AFFAIRS.

MY LORD,—The Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY have had before them the incidents of the late trial, in Cairo, of Pashas and others engaged in Slave dealing, and they note, with feelings of apprehension, that attempts are likely to be made to transfer the hearing of all future Slave-dealing cases to the jurisdiction of native Courts, instead of to the jurisdiction of Courts-martial, as provided in Article II. of the Convention between the British and Egyptian Governments for the Suppression of the Slave-trade, signed at Alexandria, on the 4th August, 1877."

Article II. recites as follows :—

"Any person who, either in Egypt, or on the confines of Egypt and her Dependencies towards the centre of Africa, may be found engaged in the traffic in Slaves (negroes or Abyssinians), either directly or indirectly, shall, together with his accomplices, be considered, by the Government of the Khedive, as guilty of "stealing with murder" (*vol avec meurtre*) ; if subject to Egyptian jurisdiction, he shall be handed over for trial to a Court-martial." . . .

From information received from persons having special facilities for forming an opinion on these matters, the Committee feel assured that if any change were made in carrying out the terms of the Convention that would

relegate Slave-dealing charges to native tribunals, the facilities for such traffic would immediately become as great as they were before the Convention of 1877 was put into force in Egypt.

So important were the Articles of the above Convention considered by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY that, when the time was about to arrive for the Convention to come into force (some ten years ago), the Society obtained from the late EARL GRANVILLE permission to furnish, at its own expense, copies of the Convention in Arabic to all British Consular Agents in Egypt, for the purpose of having them placarded in conspicuous positions throughout the country.

The Committee would, therefore, earnestly call upon your Lordship to jealously guard the terms of the Convention relating to the trial of all persons engaged in the traffic in Slaves in Egypt and her Dependencies.

The Committee would inform your Lordship that the late Khedive personally explained to a deputation from this Society, in 1888, that he was averse to the institution of Slavery in his country, and that he sympathised with the Society in its endeavours to put an end to that institution. They believe that so long as Slavery exists Slave-trading will continue in some form or other, and they would therefore call upon Her Majesty's Government to lose no opportunity of urging upon His Highness the KHEWIVE the abolition of the status of Slavery throughout his dominions, and in taking such a course the Committee feel sure that Her Majesty's Government would receive the cordial support of the British people.

I have the honour to be

Your Lordship's faithful servant,

CHAS. H. ALLEN, *Secretary*.

[LORD KIMBERLEY'S REPLY.]

FOREIGN OFFICE, *October 25th, 1894.*

SIR,—I am directed by the EARL OF KIMBERLEY to acknowledge the receipt of your letter of the 15th instant, urging that Her Majesty's Government shall insist on the strict observance of Article II. of the Convention of 1877, between the British and Egyptian Governments for the suppression of the Slave-trade, and further advocating the abolition of the status of Slavery in Egypt.

I am to state in reply, that your communication will receive attention, and that a copy will be transmitted to Her Majesty's Agent and Consul General at Cairo.

I am, Sir, your most obedient humble servant,

T. H. SANDERSON.

THE SECRETARY,

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The Baptist Union and the Anti-Slavery Cause.

FOLLOWING up the action taken by Mr. ARTHUR ALBRIGHT at the WESLEYAN CONFERENCE at Birmingham, to which allusion was made in our last number, a deputation, consisting of Messrs. ARTHUR PEASE, ARTHUR ALBRIGHT, and T. HODGKIN, D.C.L., was appointed to attend the Baptist Union Meetings at Newcastle, and lay before the assembled ministers and delegates the need for an active agitation against Slavery and the Slave-trade, particularly in the Protectorates and other territories of Great Britain in Africa and elsewhere. Owing to unforeseen circumstances, neither Mr. PEASE nor Mr. ALBRIGHT were able to attend. Dr. HODGKIN (accompanied by Mr. J. EASTOE TEALL, of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY) was present at the meeting of the Union, on October 4th.

The Rev. J. FLETCHER, of London, in a forcible speech, proposed the following

RESOLUTION.

"That this assembly, hereby records its abhorrence of the guilt and shame of Slavery, and calls upon all the churches of the Baptist Union, especially in view of recent events in Egypt and the Soudan, to support all lawful measures for securing the abolition of Slavery in that country and throughout the whole Continent of Africa, and that the following brethren be appointed a committee to confer with Mr. ARTHUR ALBRIGHT as to any practical step that may be taken to promote the Anti-Slavery cause, viz., the Rev. J. G. GREENHOUGH, M.A., the Rev. J. A. HULME, the Rev. J. J. BROWN, and Mr. A. CAULKIN, of Birmingham."

Mr. FLETCHER said the Society of Friends, in a very quiet, but in a very persistent way, had led the van in this Anti-Slavery movement. He thought he could assure the deputation that in such a gathering a resolution of that kind would meet with warm sympathy. They took no credit for their abhorrence of the guilt and shame of Slavery; that abhorrence was born in them. They would be there when anything was to be done to further this cause, and he was glad that a committee was to be appointed. The Baptists were there when it was a question of the emancipation of Slaves in the West Indies. There was nothing about it in the Bible, but the principles were so clear and so strong that wherever the name of CHRIST had gone humanity had risen.

The Rev. G. H. JAMES, of Nottingham, seconded the resolution. He said it was a startling fact that under the British flag Slaves were still held in bondage. In Zanzibar, which was under British protection, thousands of Slaves were held in bondage, and were working in places where the average length of life was not more than eleven years, and the majority did not survive seven years. This in spite of treaties. There was thus a necessity for perpetual vigilance.

Dr. HODGKIN, who was warmly received, addressed the assembly. He

said it was not necessary to plead theoretically the cause of Anti-Slavery. But the question was, what was their present duty in reference to this matter. He had been reminded that their Union, twenty years ago, when they met in that place, passed a resolution very similar to that which they were now invited to adopt. It instructed the committee to present a memorial to the Government, signed by the President, urging the immediate adoption of means to secure the extinction of Slavery, but more especially in Afghanistan, on the West Coast of Africa, or in any other country under British protection or control. The twenty years which had passed since that resolution was adopted had brought about a vast change in the field of Slavery. As young men they used to hear of the British Anti-Slave-trade squadron on the West Coast of Africa, but now such a squadron was not necessary, for there was not the demand for Slaves in America, and he was informed that Slavery had disappeared even in Cuba. The view of the ANTI-SLAVERY SOCIETY was that means should be taken to abolish the terrible internal African Slave-trade, which Dr. LIVINGSTONE described as an open sore. They did not ask that any warlike expeditions should be sent, these were not necessary. All that they asked was that it should be proclaimed that wherever England had the power of control or protection Slavery should cease—(Applause)—and that in British Courts it should be recognised that no man had the right to hold his brother in bondage. (Renewed applause.) To say that the civilisation of Africa justified their paltering with their consciences in this matter, and sanctioning the holding of their fellow men in bondage, was surely a most dangerous doctrine. He asked the Union to support the societies and religious bodies that were moving in that matter, by memorials, well-considered and sufficiently numerous to bring their view on this subject strongly and persistently before the Government and before Parliament, and if the conscience of England was aroused on the matter, he believed the necessary steps would be taken. There was another way in which the Baptist Union could help the ANTI-SLAVERY SOCIETY, but this was not a point that he wished unduly to press, it was that if ministers could see their way to urge upon the wealthier members of their body to remember the needs of the Society, they would be rendering a really beneficent service to the cause of humanity. Many persons were often glad to be guided in the bestowal of their charitable gifts, and he ventured to throw out this hint as the ANTI-SLAVERY SOCIETY was much in need of funds.

Dr. HODGKIN resumed his seat amid much applause.

The resolution proposed by Mr. FLETCHER was then carried unanimously.

SLAVERY UNDER BRITISH PROTECTION.

An important and interesting article on this subject appeared in *The Freeman* of 19th October, (*Baptist organ*, Editor, Rev. J. HUNT-COOKE), which we reprint in full :—

(From *The Freeman*.)

"Of the glorious moral battles of bygone days in which Baptists were found in the forefront no struggle was severer and no victory grander than that for the emancipation of Slaves. We cannot but venerate as heroes such men as WILLIAM KNIBB and CHARLES STOVEL, who fought with the weapon of courageous eloquence and crushed to the earth one of the mightiest and wickedest fortresses of wrong that human selfishness had ever reared. Sometimes we almost wish we could have lived in those days and shared the obloquy for the ensuing glory. Great as was the victory, it was not complete. Slavery has too many devils connected with it to readily pass away. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY was formed in 1839 to continue the struggle against Slavery and the Slave-trade throughout the world which had been so successfully crushed in the colonies of Great Britain. Steadily it has pursued its career. This Society now sounds the tocsin of war with the alarming announcement that under the British flag there are at this hour a vast number of our fellow men and women held in Slavery at Zanzibar and other British Protectorates. And, moreover, we learn that at a Brussels Conference on the matter, promoted by the agency of this Society, it was asserted that to the diabolical traffic the lives of at least half a million Slaves are annually sacrificed. More than three times the area of the British Isles has been depopulated by the abomination and laid waste in Africa during the last ten years.

"Of the truth of this there can be no doubt. But were even a fraction true it is surely time to awake and renew our efforts. Happily the whole western world is now free from Slavery. America, at a great price, has purged her vast continent, and has still trying work to do. Her social troubles arising out of her past sin are many and great, which the people are meeting with patience and courage, and at no little cost. But in the East, under the blighting influence of Mohammedanism, the cursed business thrives. And Great Britain alone seems to have the power to carry on the conflict. The call for action has come. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, with a trumpet blast, declares that it 'views with mistrust and alarm the fact that England has recently taken no steps whatever to abolish the status of Slavery in her African and other Protectorates, but has contented herself with carrying out a policy which, while it may be more or less successful in dealing with contraband articles, is next to useless with the Slave-trade, and one which tends to aggravate the horrors of the cruel Slave-march. It is, therefore, a disgrace not only to the nation's moral policy, but to Christianity itself, that, in spite of the continued protests of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY and its friends throughout the kingdom, Slaves are still allowed to remain in bondage in large numbers at present unknown, in countries which are now placed under the protection of the British flag.' He that hath ears to hear let him hear. We can readily understand that multitudes will be deaf to the call. But Baptists must not. With our traditions we dare not.

"In another respect the work of this Society calls for the co-operation of Baptists. Its forces are moral. It remains faithful to the following fundamental principle, which was adopted by its founders after an experience of more than half a century, and which has been amply confirmed during the fifty-five years of the Society's own existence:—'That so long as Slavery exists there is no reasonable prospect of the annihilation of the Slave-trade, and of extinguishing the sale and barter of human beings; that the extinction of Slavery and the Slave-trade will be attained most effectually by the employment of those means which are of a *moral, religious, and pacific character*; and that no measures be resorted to by this Society, in the prosecution

of these objects, but such as are in entire accordance with these principles.' It may be said that this is just the case in which the force of arms is needed. If so, that is not our work. And if it were, behind the force of arms is ever the force of public opinion. Were the Christian churches in our land but resolved on crushing the evil, they have the power so to influence the Government, that, without the flight of a single bullet, Slavery would flee from every spot on earth where the British flag holds out her red cross and be known no more outside the corrupt and rotting, baleful empire of Turkey. And even there the neighbourhood of free countries, with the stoppage of supplies and the opportunities of escape, would greatly mitigate both its horror and its extent.

"Shall Baptists, whose grandsires were ever in the van of such movements, fall into the rear? We are not a feeblener race than our predecessors. What we need is the information and opinion. Something, not very much indeed, was done at Newcastle. We wish to regard that as but a recommencement. We must watch for opportunities and speak out. So long as the British flag floats over a single Slave we share the guilt if we are silent. We must arise and resolve we will allow no effort to be neglected till we, as an empire, are utterly clear from the accursed thing.

"If the rumour be true, which has just reached us, that a tax of ten rupees per head is being levied by the Government in Zanzibar upon every Slave porter engaged in a caravan, it appears to us that this indicates a complicity with Slave-trading, and certainly demands immediate attention in this country."

WHAT THE BAPTISTS HAVE DONE.

(A Retrospect.)

A few weeks after the formation, in 1787, of the Society for the Abolition of the Slave-Trade, a deputation from the annual meeting of the General Baptists attended and informed the committee that those whom they represented approved of their proceedings, and would countenance the object of the society. In the same year the Western Baptist Association resolved to recommend the ministers and members to unite with the Slave-Trade Committee in the promotion of the great object, viz., the Abolition of the Slave-Trade.

During the agitation for bringing about the abolition of Slavery in the British Colonies, the ANTI-SLAVERY SOCIETY received the greatest moral assistance from the Baptist denomination, both in England and in the British Colonies. The names of HOWARD HINTON, JOSEPH IVIMEY, CHARLES STOVEL amongst ministers in England, and those of KNIBB, BURCHELL, and DENDY amongst missionaries, at once recur to the memory. The ANTI-SLAVERY SOCIETY upheld the missionaries throughout the long years of persecution to which they were subjected for endeavouring to inculcate a knowledge of Christianity amongst the Slaves.

Subsequent to the abolition of Slavery, and when the negroes were known as apprentices in the British Colonies, it was mainly due to the letters of the Baptist missionaries in Jamaica and other islands that Mr. JOSEPH STURGE was led to visit the West Indies, and on returning to England succeeded in bringing about total emancipation.

On the formation of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY in 1839 the Baptists were represented on its committee by two or three of their number—a practice which has been followed down to the present day.

During the existence of the Society its policy has on several occasions received the support of the Baptist Union. The following are some of the most noteworthy instances:—

In 1840 an address was forwarded by the Union to the Slave-holding Baptist churches of America.

In 1841 the Union resolved, *inter alia*, that: "This Union affectionately commends to the prayers and assistance of all who love the LORD JESUS CHRIST, such operations of benevolence as may lead to the final annihilation of Slavery and the Slave-trade throughout the world."

In 1851 the Union renewed its protest against "the essentially criminal and abominable system" of Slavery, and sincerely hoped that the spirit which dictated the passing of resolutions by the different Churches against fellowship with Slaveholders, would operate universally in such a manner as should "unequivocally show that British Christians cherish an imperishable hatred towards Slavery, and are ever ready to show double honour to those who reprobate it, and seek its extinction."

In October, 1874, the Union resolved: "That this assembly deprecates that, notwithstanding the efforts made in past years by the British nation to put an end to Slavery and the Slave-trade, these inhuman and immoral practices still largely prevail in many lands; and it hereby expresses its hearty sympathy and readiness to co-operate with the ANTI-SLAVERY SOCIETY in its philanthropic labours. Moreover, believing it to be the duty of the Government to use all possible means, by treaties with foreign Powers, for the entire suppression of Slavery, it instructs the committee to present a memorial to Her Majesty's Government, and a petition to Parliament in the name of the Union, signed by the President, urging the immediate adoption of means to secure the extinction of Slavery; but more especially deprecating its being suffered to continue in Afghanistan and on the coast of Western Africa, or in any other country under the British protection or control."

Slavery and the Slave-trade, with their concomitants—guns, gunpowder, and the liquor traffic—still largely prevail in various forms throughout Africa, and form, probably, the greatest hindrances to the opening up of that Continent to missionary effort. Even in the British Protected States Slavery still prevails unchecked.

In the West Indies and other places the emancipated negroes and their descendants are the wards of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, whose duty it is to protect their rights and interests whenever occasion requires. Amongst these people are many thousands of Baptists, and at any moment the Society may be called upon to defend their rights.

A Million Chinese Coolies for Brazil.

A NOTICE having appeared in the *Daily News* that a contract had been made for the importation of one million Chinese coolies into Brazil, for labour in the plantations, the following letter was addressed to the *Daily News* by the Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and was commented on in an editorial in that journal. The Society has also addressed a letter on the subject to the Foreign Office.

To the Editor of the "DAILY NEWS."

Sir,—The statement in the *Daily News* of this morning that the Government of Brazil has opened an office in the Portuguese settlement of Macao, for the purpose of procuring one million Chinese coolies for labour in the plantations of Brazil, is a very startling one, and recalls the former successful action taken at various times by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, not only in Brazil, but in Peru, Cuba, and elsewhere. In 1873 a society was formed in Havana for the importation of coolies from Macao, and on arrival at Havana they were sold to the planters at a large profit. The hardships they endured upon the estates were such that it was calculated that seventy-five per cent. died during their eight years' service. In 1874 the Chinese Government entered into a treaty with Peru for a similar purpose. In 1875 the Anti-Slavery Society, at its own expense, caused placards, in the native language, to be posted in the principal seaports of China, warning the people against emigration to Peru. The labourers sent to Peru were mostly engaged on the Guano Islands, and the horrible sufferings there endured, and the consequent great loss of life, ultimately induced the Chinese Government to put a stop to immigration into that country. In 1877 a treaty between Spain and China was signed permitting immigration of coolies into Cuba. In consequence, however, of the action taken by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY by means of a large deputation to his Excellency the MARQUIS TSENG, that treaty was never ratified, and consequently fell through. But more particularly bearing upon the present action reported in the *Daily News* was the arrival in England, in April, 1883, of the late Mr. TONG KING SING, an Envoy sent by the Chinese Government to Brazil, to conclude a treaty for supplying Chinese coolies, under contract, on a very large scale, for the purpose of working the sugar plantations of Brazil. An important deputation from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, headed by its Chairman, the late Mr. EDMUND STURGE, had two long and interesting interviews with the Chinese Envoy in London, and laid before that gentleman so many important statements as to the cruelties to which these coolies would be exposed, that it had a marked effect upon the enlightened Envoy. He proceeded to Brazil, but on his subsequent return to England he thanked the Anti-Slavery Society for its advice and information, and stated that he would recommend the Chinese Government not to allow the immigration, because he found it impossible to obtain any adequate security for the protection of the labourers, when scattered over the distant plantations of the Empire. This was the more creditable to the Envoy as he was chairman of a Chinese Steamship Company, which would have greatly benefited by the transport of so large a number of emigrants to Brazil. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, at that time, received the warm support of the Foreign Office, then presided over by the late EARL GRANVILLE, and was thus able to prevent the Brazilian planters from obtaining what had been justly designated by their own press as "yellow in the place of black Slave labour." This

leads one to inquire what has become of the million African Slaves who have, since that date, been set free in Brazil, and how it is that their labour is not available at fair wages for the plantation work? It looks very much as though the planters will not pay fair wages, and consequently want to introduce Chinese servile labour—in other words, Slavery—at much lower rates. It is satisfactory to note that no British vessels could be obtained for this abominable traffic, nor could the Brazil Company open an office in the British colony of Hong Kong. Portugal and Germany appear, from the account published in the *Daily News*, to be implicated in this business, if it be true, as there stated, that a German vessel has actually sailed from a Portuguese Chinese settlement with nearly 500 Chinese coolies on board direct for Rio de Janeiro. I trust, Sir, that your timely publication of this nefarious project will induce the Foreign Office to take the prompt steps which it has formerly done, through its Consular agents, to prevent the revival of what has been proved to be a branch of the Slave-trade in one of its worst forms.

I am, Sir, yours faithfully,

CHAS. H. ALLEN, *Secretary*,

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, New Broad Street, London, E.C., *September 1st.*

"DAILY NEWS" EDITORIAL.

On Saturday a paragraph in the *Daily News* told of attempts being made by a Brazilian Company to secure for the Government of that country enormous numbers of Chinese coolies through the Portuguese settlement of Macao. Commenting on this paragraph and its "timely publication" in an interesting letter which will be found in another column, Mr. C. H. ALLEN, Secretary of the Anti-Slavery Society, gives a brief history of many previous projects similar to that now exposed. Brazil is, in fact, an old offender, sharing with Peru and Cuba an unenviable reputation for its nefarious methods of obtaining cheap labourers, who, under the terms of their contracts, became practically Slaves directly they reached the plantations. And Macao has before now proved a complacent medium through which the traffic in coolie labour could be carried on. Twenty-one years ago a society was formed in Havana for the importation of coolies through this Portuguese settlement at Macao, and when they arrived at Havana there was not much secrecy about the fact of their sale to the planters at enormous profits. Nominally they were free agents who had agreed to place their labour at the disposal of the importing company for a certain number of years. In reality they were Slaves bound to their taskmasters by fetters which could not be broken easily. The last occasion on which Brazil attempted to procure large numbers of Chinese labourers under contract for its plantations was in 1883, when Mr. TONG KING SING was sent as a special Envoy from China to Brazil, under the conditions, and with the results, narrated in Mr. ALLEN's letter. The Envoy then had his eyes opened to the cruelties of a system which simply substituted yellow Slave labour for black, and he accordingly persuaded his Government not to sanction the proposed emigration. The experience and advice of Mr. TONG KING SING must either have been forgotten in China, or the Portuguese settlement at Macao has discovered a means of evading the regulations against contracts for coolie labour, seeing that nearly five hundred Chinese coolies have been shipped recently, on board a German vessel at Macao, for conveyance direct to Rio de Janeiro. As cheap labour is not difficult to procure in Brazil, the only interpretation that can be placed on the endeavours of the company in question to procure

something like a million immigrants from China is that Brazilian planters prefer a system of thinly disguised Slave dealing to negotiations for the employment of free labour that must be paid for in the ordinary way of business. England has repeatedly shown her detestation of such traffic by prohibiting the export of coolies under indenture from any East Indian ports or provinces subject to British rule. In its efforts to bring other nations to similar views the Anti-Slavery Society has been successful many times, and the hope of all who share our hatred of Slavery, whether openly called by that name or only half-concealed by any other, must hope that the Foreign Office will act promptly as it has done before now for the suppression of a traffic which is nothing better than Slave-trading in one of its cruellest forms.

MEMORIAL TO THE FOREIGN SECRETARY.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
55, NEW BROAD STREET, LONDON, E.C.
26th October, 1894.

TO THE RIGHT HONOURABLE THE EARL OF KIMBERLEY, K.G.

MY LORD,—It having been brought to the notice of my Committee that an arrangement had been entered into between Brazil and China for the importation into Brazil of one million coolies for work in the plantations, I am directed to inquire if any notice of this agreement has been received by Her Majesty's Government, and, if so, whether this Society could be favoured with a copy.

It may be within the recollection of your Lordship that a similar proposal was made by Brazil in 1883, and that very strenuous exertions were made by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY to prevent the carrying out of such agreement, and that it had the support of the Foreign Office in the steps it then took.

In April, 1883, the late Mr. TONG KING SING arrived in England as an envoy, sent by the Chinese Government to Brazil in order to conclude a Treaty for supplying Chinese Coolies under contract, on a very large scale, for the purpose of working the sugar plantations of Brazil. An important Deputation from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, headed by its chairman, the late Mr. EDMUND STURGE, had two long and interesting interviews with the Chinese Envoy in London, and laid before that gentleman so many important statements as to the cruelties to which these Coolies would be exposed, that it had a marked effect upon the enlightened Envoy. He proceeded to Brazil; but on his subsequent return to England he thanked the ANTI-SLAVERY SOCIETY for its advice and information, and stated that he would recommend the Chinese Government not to allow the immigration, because he found it impossible to obtain any adequate security for the protection of the labourers when scattered over the distant plantations of the empire. This was the more creditable to the Envoy, as he was chairman of a Chinese steamship company, which would have greatly benefited by the

transport of so large a number of emigrants to Brazil. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY at that time received the warm support of the Foreign Office, then presided over by the late EARL GRANVILLE, and was thus able to prevent the Brazilian planters from obtaining what had been justly designated by their own press as "Yellow in the place of Black Slave labour."

On behalf of the Committee,
I have the honour to be
Your Lordship's faithful servant,
CHAS. H. ALLEN, *Secretary*.

[REPLY.]

FOREIGN OFFICE, *October 27th, 1894.*

SIR,—I am directed by the Secretary of State to acknowledge the receipt of your letter, of the 26th instant, on the subject of the importation of Chinese Coolies into Brazil, and I am to acquaint you in reply that the matter shall receive attention, and that a further communication shall be addressed to you in due course.

I am, Sir, your most obedient humble servant,
H. PERCY ANDERSON.

THE SECRETARY,
BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Domestic Slavery Horrors.

It is too much the fashion with many who enjoy liberty under the British Government to speak of domestic Slavery in independent Africa as if it were an easy, harmless, independent lot. But would any of these people be willing to change places with the unfortunate Slave, or to make exchange for his wife and children? If they had lived some time in any portion of independent Africa and seen, as I have sometimes seen, women big with children, and children from five to eight years of age exposed for sale in a Slave market, and brought out of some seclusion by some heartless man for examination by an intending purchaser, or a number of little children who were being driven, as if they were a herd of cattle, by a woman who had bought them in some distant market and was taking them to her own part of the country, or the general humiliation of the women who had become Slaves, or of a gang of men who are being dragged away in one common chain to the market to be sold; if they had known something of the indignation which the name of "Slaves" stirs up generally in the minds of the Slave class, and of their earnest desire to gain their freedom; if they had seen or heard of these girls setting fire to the house of their mistress because of the application of this and other reproachful terms to them; if they had heard the piteous cry of some Slave exposed for sale in the market for purchase by him on the ground of being a Christian; if they had learned of Slaves destroying themselves because they would and yet could not be free from their Slave condition, its humiliation and hardship; they would recognise the fact that true christianity is the great power in independent Africa to uproot this evil, and that to accomplish its mission it must stand out boldly for the gospel truth.—*Lagos Weekly Record.*

The Briton of To-day, as the African Slave-Trader sees him.

BY THE REV. HORACE WALLER.

AT a meeting of Ministers of Religion, held in Liverpool on October 18th, 1894, for the discussion of various questions, a paper was read by the Rev. HORACE WALLER, Rector of Twywell, relating to the position of Great Britain in dealing with Slavery and the Slave-trade in Africa. This interesting paper we insert in full in our journal, and would call special attention to Zanzibar and the anomalous position we occupy there—with hundreds of thousands of Slaves, all of whom must have been illegally imported, still remaining in bondage in a British Protectorate. The first part of the paper relates to the Nyasa district, and to the continued presence of the Arab or half-caste Slave-raider, and also to the native African chiefs, who make large fortunes by selling Slaves to the Arabs. It is worthy of note that one of the largest of these native Slave merchants, the late Chief JUMBE, actually received a large salary from the Government for giving up his nefarious traffic in human flesh, and at the same time carried on this traffic more energetically than before. The author is alone responsible for the views and statements contained in the paper, but the headings are ours.

CONSENSUS OF OPINION.

Literature, bearing upon African subjects, abounds in details of the Slave-trade. No one can lay down the books written by Dr. LIVINGSTONE without a sigh that such scenes as he depicted are possible ; no Englishman can contemplate the records of the Slave-path without a desire to see such barbarism destroyed.

A host of travellers, since LIVINGSTONE'S day, have confirmed the narrative of the great pioneer explorer. CAMERON, STANLEY, MAC KAY, GORDON—turn to which volume you like, the awful story of bloodshed and misery is the same, and is directly traceable to the demand for Slaves.

As to missionaries, whose lives are spent around the lakes Nyasa, Tanganyika, and Victoria, they are unanimous in craving the attention of the civilised world, and pointing to the terrors of the lands in which they labour : again it is the same story of the raid and the rifle, the Mohammedan, the Tower-musket, and murder everywhere.

So far we may say that the looker on, with his usual advantage, has done his duty in informing us. Nor are the natives without their spokesman : most men who visit them come away impressed with their sorrows and tell us of them.

THE ARAB IN AFRICA.

But we have another class in these wilds over and above the European settler and the tribesman of the soil—an individual who holds a prominent place in these considerations—I mean the Arab as we find him in Central Africa ; the collector of ivory and the exterminator of human life. He nowhere relates what he thinks and sees. True, he can write a little, but he is in no mood to say all he knows, or give to the world all he does.

It may appear, then, to you a very startling rôle for one to take up if he appears as the apologist for the ruffians of whom the man is one ; but it is just because there

is a great deal to be said on behalf of them, and him, that common honesty prompts the venture.

Let me then lay before you the Arab's case.

You know that the island of Zanzibar, on the East African coast, is, besides being the head-quarters of a powerful naval squadron, virtually a British possession. It is also the store-house from which the Arabs of internal Africa draw their supplies, and to which they send their ivory in a great measure. By a political fiction, and to serve curious ends, we still however allow the Moslem Sultan to sit on his throne, which in turn is surrounded by courtiers, who hold great quantities of African Slaves. But we take the administration of the island into our own hands, and are, for all practical purposes, absolutely the men in possession. In passing, I may remind you that in order to put ourselves in this position, we gave Heligoland to Germany a few years since, and then turned Zanzibar into a British Protectorate.

What is the history of this last development? In fact, we may ask ourselves, "What is it that has led this country during many years to lay out millions of pounds, to sacrifice no end of lives—both on shore and afloat in these unhealthy parts of Africa—if it be not summed up in four words—'suppression of Slave-trading'?"

The man in the train is ready with this as his answer.

Each successive Chancellor of the Exchequer sits down upon the Treasury bench on Estimates night with a draft in his pocket for cruisers and men; for has he not at intervals laid emphasis on the word "accursed" in connection with traffic in human beings, and cannot he always reckon that this country—true enough at heart—will continuously vote the sinews of war against it? So much, then, for the Briton's belief in his own probity.

But it is, as we all know, a wholesome practice to get a glimpse at ourselves if possible—to see ourselves as others see us.

What conclusions do the Arabs of the African coast, and of the lake regions, arrive at after scrutinizing our conduct—say for the last twenty years?

Can they actually believe that we, who hand to our Government enormous sums to spoil their trade in human beings, are in earnest?

THE BRITON IN AFRICA.

The question will be more easy to answer when we have passed in review some of our principal acts in Africa.

We may say that missions, exploring expeditions, the establishment of protectorates, and vast commercial organisations have, during the period under review, constantly found us face to face with these wandering marauders. Let us take notice of each as an influence intended to serve a righteous end. By common consent that which is now the Nyasaland Protectorate was the most cruel sphere of the Slave-traders' work in the 60's. In no part of the world had a greater work been done by missionaries than that which was recorded in the period between LIVINGSTONE's revelations in 1859 and the establishment of the British rule in 1890. At no moment was it hidden from the natives that our representatives, whether of the Church of England or of the Scots Presbyterian Churches, were solely concerned in bringing Christianity and Civilisation to bear as antidotes to the Slave-trade. The Arabs were shrewd enough to see that their work was imperilled, and in the year 1888—when at the north end of Lake Nyasa they had fairly eclipsed their former villainies by an appalling massacre of the Wa Kondé, whom they drove into a swamp infested with crocodiles, whom they shot down from the surrounding trees in which they erected platforms for the purpose, and whom they ultimately burnt to death as far as the yet

remaining fugitives went, by setting fire to the reeds—it was then that they brought things to a crisis indeed.

To many of you, of course, it is known that one of the bravest and best of men—Captain LUGARD—appeared upon the scene as the champion of these wretched Nyasa tribes. He had the heartiest volunteers in the few Scotsmen on the spot, and their heroic attempts to oust these Arabs are amongst the most brilliant exploits of modern times. Captain LUGARD himself was wounded desperately in six places. Well, I think that if ever there was a moment in African history when it was competent for the Arab Slave-dealer to draw his clear conclusions it was at that period in 1888. He must have felt that what Great Britain professed upon the sea coast, by keeping up a Slavery-suppressing squadron, she was equally in earnest about on the central and inland seas. She intended to side with the oppressed and to expel the oppressor, wherever she could reach him.

In due course our Foreign Office sent out a commissioner to the spot, who astonished everybody by proceeding to inaugurate a very different mode of action. Peace was patched up with the Slave-hunters. Hostilities were stopped. These Arab assassins must be used. If Africa was to be regenerated, here you had the material ready, and so on. Those at home stood aghast at such a notion, and expostulated in vain. One of the very greatest Slave-dealers, if not the greatest, an Arab, was offered £200 a year for his goodwill and his promise to help against the Slave-trade. Needless to say that up to the time of his death (some two months ago) JUMBÉ took our money and gained for himself the character of being the most active Slave-runner of the whole country.

You will say, "Why, they must look on the Briton as a fool then." I am almost inclined to think the real puzzle question amongst the Arabs still is this, "Is he knave or fool?"

NYASALAND.

The new Nyasaland Protectorate had of necessity to be fitted out with an efficient staff of officers and armed men to patrol the country most open to violent deeds, and to stay kidnapping. As if to hit upon the very way "how not to do it," part of the soldiers enlisted were Slaves shipped from Zanzibar for the purpose! This was officially denied at the time, but one has been able to substantiate the fact thoroughly. Imagine British officers bringing Slaves into the country to put down the Slave-trade! Picture to yourselves the utter ruin of our characters for consistency! And now what have we to show? The *New Review* of last July tells us only too significantly. Her Majesty's Commissioner [to whom an unusually free hand appears to have been given] comes at last to the following conclusion. He says: "As regards the Arabs, they must all go—every one—and never be re-admitted. Some we may bribe to go, others we may have to expel by force; but as long as there is one Arab left in South Central Africa, so will there be a centre of the Slave-trade." He goes on to say: "Even then we cannot look to the white man only to accomplish the regeneration of Central Africa; we want the yellow man in some shape or form to fill an intermediate function between these two extremes."

DO NOT WANT THE YELLOW MAN IN AFRICA.

Gentlemen,—We don't want the yellow man for Africa. What we want is still the white man with the honest policy which will confuse no one, but will show that his yea means yea, and his nay, nay to the end of the chapter. We want him with orders sent out to him from our Foreign Office which both those who are preyed

upon, and those who prey upon them, can run and read. We require that he who represents us should have no authority to try these ridiculous and questionable experiments, only to admit, when it is too late, that it had been better had he not tried them, but instead had set his face, like a flint, against the Slave-trade. As it is, a man like JUMBÉ could see, three years ago, Slaves with rifles on their shoulders whom he had passed to the coast but a short time before with Slave sticks upon their necks—men still Slaves under the British flag!

Is this the way to help the missionaries who laboured for so many years before the coming of the Protectorate, and who had a right always to tell of the Britons' unswerving hatred of Slaving and his repugnance to dallying with it? and also why the British churches sent them thither?

I pass to the series of expeditions which have brought so much information to us concerning "the dark continent." Your Arab looks with admiration to one of his kin who has done more than any man in Central Africa to organise Slave-raiding, kidnapping, and ivory collecting, with its accompanying violence. That man is named TIPPOO-TIPPOO. Once more I put it to your common sense, What must the Arab of the Congo think when he sees Mr. STANLEY, the British officers under him, and a host of hired Slaves in their retinue, coming with this devastator into the very plains and forests most identified with his ravages, and yet claiming him as their friend, and ready to load him with authority and state? The very vessels that took this singular troop from Zanzibar to the Congo mouth were coaled by the British Government.

This leads me to offer some observations upon Zanzibar itself.

From time to time all must have read, with surprise, the questions put to our Foreign Secretaries of State in the House of Commons, implying, as they do, that we are largely responsible for the activity which prevails in the Slave-exporting quarters of Africa.

That surprise, one ventures to think, is capable of very considerable expansion.

THE STATUS OF SLAVERY.

Let us stand by our puzzled acquaintance, the Arab Slave-dealer of our title, and witness with him what is to be seen enacted at Zanzibar and the adjacent island of Pemba by the Briton of to-day. He is aware—for he has helped to run the gauntlet of cruisers and treaties, that the Slave population might be numbered at over 100,000, and that if we chose we could, by a stroke of the pen, do what we did in India. There, as a matter of principle, we refused to recognise the status of Slavery in the law courts. Slavery went by the board: as an institution it withered and perished forthwith.

For twenty years those of us who best know Africa have implored our Governments to do, in these two tiny islands, what we did in braver days throughout the vast empire of India.

Sir JOHN KIRK throughout this long period has represented how easily it could be done, and how effectually it would paralyse Slaving; but no Government has ever seemed so obdurate on this matter as the present one.

UGANDA AND ITS DEVELOPMENT.

And this brings one to the gravest matter of all.

You are aware of the controversy which has dragged out its length respecting the construction of a railway in East Africa, to serve the interests of those who are concerned with the future of Uganda. With those interests this paper is in no way identified.

What is needful to show is, that the present method adopted for developing Uganda is very seriously stimulating the Slave-trade. The late Sir GERALD PORTAL, when Political Agent at Zanzibar, wrote to Lord SALISBURY, pointing out that so long as Zanzibar was looked on as the jumping-off place for every one who wished to dive into Central Africa, with a retinue of Slave-porters at his heels, so surely would a vacuum be established in Zanzibar, and the Slave dealers would fill it up with fresh Slaves.

You will not be disappointed to learn that consequently immediate orders were sent from the Foreign Office, and that, in conjunction with the SULTAN OF ZANZIBAR, an Edict was issued in September, 1891, forbidding all "recruitment or enlistment of soldiers, coolies and porters." So far so good. But what are we to say when, in consequence of the great demand for transport to Uganda, this law has now been quietly quashed; and you may even see in the *African Review* offers on the part of advertisers to fit out caravans for all comers! As if to make ourselves still more ridiculous, and as if to encourage in 1894 that which we denounced in 1891, the SULTAN OF ZANZIBAR is paid ten rupees per head for every porter thus enlisted. So he is making a pretty profit out of this business.

SLAVE PORTERS.

Lest the drift of this should not be sufficiently clear, let me show you in what manner the desolation of Central Africa is intensified by the system under review.

An Arab has a hundred Slaves. He won't tell you or me where he got them or how he got them. Suffice it to say they nearly all come from the country around Lake Nyasa, as any one can tell who knows the tribe. They have been smuggled into the island in spite of the vigilance of our cruisers; and, as there are no end of treaties and enactments between the SULTAN and ourselves, absolutely forbidding the traffic, every one of them is a piece of human contraband goods.

We are told in the newspapers that within the next month or so several thousand porters will be wanted to carry a boat, some Maxim guns, and all the martial paraphernalia needed for the solidifying our Protectorate in Uganda.

The process then is this. A middle man is called in who agrees to furnish so many porters. These are assembled and no questions are asked as to whose Slaves they are. A bargain is made between them individually and our Government. A certain sum down is paid to them, with the promise of the rest of their wages on their return. It is fortunate that we have it on record from one of the British officers serving with Mr. STANLEY, that which really happens. I quote Major BARTTELOT's words on page 242 of his well-known book. He says, "three quarters of our men are Slaves; when they get to Zanzibar, poor fellows, they only receive one fourth of their money, the rest goes to their master."

A PROFIT ON SLAVE LABOUR.

There is no one so obtuse but what he can see through all this—certainly not our Arab, who is watching his Britain and his ways.

The thing is a sham and a disgrace. Given so many thousands of pounds going for portorage, and an arrangement between Downing Street and the SULTAN to look the other way; and will you tell me that there is a Slave preserve in Africa that won't be in a stir in consequence of these unworthy transactions?

I have the very highest authority for making these statements; correspondents on the Lakes deploring the activity of the Slave-dealers; the names of the agents in hand; and the greatest experience of East Africa to draw upon in consultation.

I could go on to show you that actually our men-of-war are coaled by Slaves at Zanzibar ere they go off in quest of Slavers' vessels behind the island. If they miss their mark, the next week they may be once more coaled by the very Slaves that were surreptitiously carried passed them a few nights before.

But there is a last straw. Our Arab looks up at the British flag on Residency and at every British ship's mast head : he hears "Rule Britannia" played by the Sunday band, and he knows enough English to catch the words about "Britons and Slaves." Then he spits, turns on his heel, curses someone in his own tongue, and who shall blame him if this one be the Briton of to-day?

HOW DO WE NOW STAND?

It is a great privilege to address you this afternoon. We discuss matters which bind us together, and not those which detect and then stretch wider unhappy rifts. We speak as man to man and see eye to eye ; we are at one in believing that a false balance is as detestable in God's sight to-day as it was when he first told man so ; and it is no impious exercise if we at times trace out, or think we can trace out, the frown of the Most High in human events. What has been the tale of our African dealings of late? Perhaps few matters have caused graver anxiety to our diplomatists than Africa and her manifest capabilities for bringing about the most acute situations in a moment. But for the manifest exhaustion of all classes when Parliament closed, the incident of the Congo leases, between ourselves and the Congo State, would have excited the same stir which it raised at Paris and Berlin. It may be doubted if we were ever placed in a more equivocal position before the great powers of Germany and France. These two, for the moment in perfect accord, bade us instantly tear up the document which we had signed with Belgium, and we speedily proceeded to do so. It was an African document, wisdomed and spirited in the same Department of State which orders British officers to release Slaves from their captors on the high seas, but to hire Slaves from their captors if they evade us. The end of the above maladroit proceeding is not yet. France is picking quarrels with us in a dozen places on African soil, and who can say we have not encouraged her to do so?

Turn which way you will, a fatality appears to dog the steps of our Foreign Office in Africa, and one attributes it to the fact that we are so untrue to ourselves.

Through the exercise of a form of *prosopopœia*, I have put forward the African Arab Slave-dealer. He has had his say. He tells you that you deceive him. He states to you that he has a rule which he is informed holds good with the Christian also—he scrutinises a man's friends and allies and then he can tell what he is. So long as he saw our men-of-war acting out one plan, he was content. He ran his Slaves, they caught his dhows, they liberated his human chattels—*Mashallah*, it is the will of God. But now, we make the greatest Slaver, TIPPOT TIPPOT, the ruler of a province. We wander hither and thither in Africa with troops of Slaves at our heels, and he deems us double-faced. Let him retire whilst we are silent, and consider what is to be done.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Hitherto, the burden of our protest against the above method of conducting our Slave-trade policy has lain with the old BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. It is a Society mainly kept alive by the Quakers, whose fathers did so much for the Africans early in this century. But as it closes new blood has been drafted in, and we feel that we hold no patent for dealing with the evil under review. Ever since I left LIVINGSTONE'S side, after spending years in the African Slave preserves, I have

known the value and the earnestness of this Corporation, and have been honoured by being received amongst its members.

I ask you to unite your own efforts with ours. Let the murmur be louder, the expostulation more emphatic. Assume in each case that as Christians, gentlemen, Britons, you have a right to be heard at the Foreign Office, because you feel that liberty is tampered with, and the national honour is at stake. Pity those whose only reliance has been on the truth and the deeds of LIVINGSTONE. He, both by word of mouth and act of hands, assured the oppressed tribes that Englishmen hated kidnapping and murder in every form—pity them most when you see the countrymen of LIVINGSTONE stalking amongst them, with gangs of Slaves at heel, and all the elements for confusing such a faith.

THE FOLLOWING RESOLUTION WAS PASSED :—

“That with a view towards reinstating a consistent Slave-trade policy in Africa, in furtherance of which this country has in time past, as well as in modern years, expended such large sums, Her Majesty’s Government be urged to instruct all British agents abroad to discontinue and to forbid the employment of Slaves under any circumstances whatever; and also to ignore the status of Slavery in all British Protectorates.”
Carried *nem. con.*

Traffic in Women in a Crown Colony.

SIR,—Considerable indignation has been very justly expressed in this country on receipt of the news which revealed the continued existence in Egypt of a most detestable traffic. But the question arises, have we any right to censure such abominable proceedings in a country belonging to another nation when we do not suppress a wholesale traffic of the same deplorable nature, which is being carried on in one of our Crown colonies? In support of this allegation may I be permitted to quote some statistics published in an article of the *Lancet* (July 28)? From these it would appear that so many as 1,218 women arrived in the Straits Settlements, and were registered as inmates of houses in the year 1888, 710 in 1889, 667 in 1890, 676 in 1891, and 829 in 1892. Most of these unfortunate creatures were actually bought and sold as truly as the Soudanese girls, about whose fate we have shown such commendable anxiety. Thus, in five years, 4,100 Chinese women, the majority of whom were young, and some very young, were brought over and landed in our colony to live under conditions far more hideous and revolting than those which awaited the Soudanese, had these passed over into the possession of their purchasers.

In the years preceding 1888, the law then in force in our colony enabled the good Sisters of the Convents, the missionaries, and members of other Christian communities, and the *employés* of a society supported entirely by Chinese men and women—there are many good and benevolent Chinese in the Straits—to come frequently in contact with the inmates of the houses, and in many instances to reclaim the wretched victims of depravity; but on January 1st, 1888, certain clauses of the ordinance were repealed, and, consequently, since then the workers for good have been seldom able to intervene, and the treatment of the inmates has become absolutely fiendish in its cruelty.

In the article to which I have referred the writer has endeavoured to draw public attention to the state of things existent in our colony. May I hope, sir, that with your well-known sympathy for the weak and helpless you will find room in your columns for this letter, which, I trust, may rouse some feelings of hostility towards a system so cruel in its action, and so degrading in its effects?

I may state, in conclusion, that, owing to the difficulties thrown in their way, the protectors of Chinese in our colony rarely succeed in arresting either the seller or the purchaser of a Chinese girl, and still more rarely are they able to secure his or her conviction.—*Times*.

I am, Sir, your obedient servant,

R. W. EGERTON EASTWICK,

Late Sheriff of Singapore, etc.

September 16th.

Slavery in Zanzibar.

POLL-TAX ON SLAVE PORTERS LEVIED BY BRITISH ADMINISTRATION.

WE publish herewith a correspondence that has taken place between the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY and the FOREIGN OFFICE, respecting a tax to be levied on all Slave porters engaged in Zanzibar for service as caravan porters.

In laying before our readers a copy of "*The Regulations to be observed by Caravan leaders and others in the engagement and treatment of Porters*"—which appear to give a somewhat vague and dangerous power to the leader, and his officers, in the administration of very severe punishments—we would call attention to the fact, that the EARL OF KIMBERLEY asserts, that these Regulations "*do not affect the Slave question, but are designed for the protection of natives by limiting the class of employers who engage them.*" If Slaves are engaged as porters, the Slave question is decidedly affected, as the existence of Slaves in a British Protectorate is "a break in the continuity of the moral policy of Great Britain," and ought to be immediately put a stop to. As regards any limitation of the class of employers, we fail to see any such limitation in the paragraph headed "*Interpretation of terms,*" though we find that the term "*Porter*" applies to "*any native African*"—whether bond or free. (See also page 303.)

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

Office: 55, NEW BROAD STREET, LONDON, E.C.

October 17th, 1894.

MY LORD,—This Society has received information from a reliable source that a tax of ten rupees per head is now levied by the Zanzibar Government upon all Slave porters engaged for caravan work on the mainland—over and above the amount agreed upon as wages—the greater part of which of course finds its way into the hands of the so-called owner of the Slave. As this fresh tax would go to swell the fund administered under British control, in the name of the SULTAN OF ZANZIBAR, it would appear to my Committee, not only to be a public recognition of the status of Slavery in a British Protectorate, but a direct sanction of Slave-trading, and I am directed to ask your Lordship whether this head-money on Zanzibar Slaves is collected with the sanction of Her Majesty's Government.

I have the honour to be

Your Lordship's faithful, obedient servant,

CHAS. H. ALLEN, *Secretary.*

The Right Hon. the EARL OF KIMBERLEY, K.G.

FOREIGN OFFICE, *October 25th*, 1894.

SIR,—I am directed by the EARL OF KIMBERLEY to acknowledge the receipt of your letter of the 17th instant, respecting the fee of ten rupees a head which has recently been fixed by the Zanzibar Government as payable by persons engaging porters for service in East Africa.

I am to transmit to you herewith, for the information of your Society, a copy of the regulations under which this fee is imposed, and to draw your attention to the fact that they do not affect the Slave question, but are designed for the protection of natives by limiting the class of employers who engage them.

I am, Sir, your most obedient, humble servant,

H. PERCY ANDERSON.

The Secretary

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

INCLOSURE IN No. 7.

Regulations to be observed by Caravan Leaders and others in the Engagement and Treatment of Porters.

Interpretation of Terms.

In these Regulations "the Government" means "the Government of His Highness the SULTAN OF ZANZIBAR," or "some officer appointed by that Government for the purpose of carrying out these Regulations, or any part of them."

"First Minister" means the "First European Minister of the Government."

"Leader of a caravan" means the person for the time being in charge of a caravan or of any part of a caravan so detached as to make it impossible or inexpedient to communicate with the leader of the main body of the caravan.

"Porter" means any native African engaged for service on the caravan.

Applications to be made to Registrar.

2. All applications for porters shall be made at the Government registry for porters. Such application shall state the number of porters required, the intended journey, and the probable duration thereof. It shall be addressed to the "Registrar of Porters."

Maximum Length of Journey.

The duration of the intended journey shall in no case exceed two years from the date of leaving the coast.

Fee Payable on Engagement of Porters.

3. A fee of 10 rupees shall be payable to the Government on each porter engaged. The fee shall be paid at the time of the making of the contract with the porters.

Form and Contents of Contract to be submitted to First Minister.

4. The contract shall be in writing, and, when completed, shall be submitted to the First Minister for his approval.

The contract, when, approved, shall be countersigned by him. It shall contain the following terms:—

(a) The name, tribe, and race of each porter, and a description sufficient to serve as a means of identifying the porter.

(b) Particulars of the destination of the caravan, and the probable time during which it is to be absent from Zanzibar.

(c) An agreement on the part of the person engaging the porters to pay—

(i) The passage of each porter to the mainland from Zanzibar and back again at the end of the journey.

(ii) An advance before leaving Zanzibar of two months' wages.

(d) An agreement by both parties to be bound by these Regulations.

The contract shall be, so far as is possible, in the form in the Schedule annexed to these Regulations.

Money due to Porter to be paid in presence of an Officer.

5. All money, whether at the beginning or end of a journey, due to a porter shall be paid to him in the presence of an officer authorised for that purpose by the First Minister.

Deposit to be lodged at the British Agency.

6. Before the porters leave Zanzibar a deposit shall be lodged at the British Agency and Consulate-General of £10 a head for each of the first twenty-five porters engaged, and of £5 a head for each additional porter.

This deposit is lodged as a guarantee, and shall be liable for all claims against the leader of the caravan or the person engaging the porters in virtue of their connection with the caravan.

Porters to be supplied with certain Articles.

7. Each porter shall be supplied before leaving Zanzibar with the following articles :—

(a) One suit of clothing, consisting of one coat and pair of trousers and one singlet. These shall, where practicable, be renewed every six months.

(b) One blanket and a sheet, to be supplied by the Government. These shall, where practicable, be renewed every twelve months.

(c) One water-bottle.

(d) One cooking pot for every six porters.

Medicines and Medical Comforts to be supplied.

8. Every caravan shall be supplied with a case containing drugs, and with medical comforts for the use of the porters ; such drugs and medical comforts shall be of such kinds and in such quantity as the First Minister, on the recommendation of the medical officer of the Government, may order.

Rations.

9. Rations shall be served out to the porters in the following quantities :—

(a) One kibaba of grain or vegetables daily to each man.

(b) A quarter of a pound of meat or fish daily to each man, or, if this cannot be obtained, then one half kibaba of grain or vegetable instead thereof.

(c) A sufficient quantity of salt once every three days to each mess of six men.

Porters to carry Salt and Medical Stores.

10. For every fifty men, or any less number than fifty, there shall be one porter to carry salt, and one porter to carry the drugs and medical comforts mentioned in the 8th Regulation.

Arms and Ammunition.

11. Such arms and ammunition shall be carried by the caravan as are ordered by the Government with the sanction of Her Majesty's Agent and Consul-General for Zanzibar.

Weight of Load.

12. The load for one man shall in no case exceed 75 lbs., including everything which he may have to carry.

Punishments to be ordered by the Leader of the Caravan.

13. No punishment of any kind shall be inflicted on a porter without previous inquiry by the leader of the caravan, and sentence by him.

Flogging.

No punishment of flogging shall exceed thirty strokes.

The punishment of flogging shall be inflicted with a light stick, not less than half-an-inch in diameter. It shall be inflicted on the back of the offender.

In the case of a mutiny, desertion after a previous conviction for desertion, desertion with theft of arms or ammunition, striking an officer, or instigating any porter to commit any of these offences, the cat-of-nine-tails may be substituted for the stick by the order of the leader of the caravan.

Not more than thirty strokes shall be given to any porter within five days.

Chains.

Where an offender is sentenced to be chained, handcuffs only or light neck-chains shall be used.

No other punishment but Flogging, Chaining, or Fining, save in urgent cases.

14. Save in case of grave emergency, no punishment other than flogging, confinement in chains or handcuffs, or fine, shall be awarded to any porter by the leader of the caravan.

In cases of grave emergency Leader of Caravan to form a Court.

Where a case of grave emergency arises, the leader of the caravan shall form a Court, which shall consist of himself as President, and, where practicable, of not less than two other Europeans or Americans, and shall try and sentence the porter in such a way as may be found necessary in view of the safety of the caravan.

A majority of the Court shall determine the verdict and sentence of the Court. When there is an equal division amongst the members of the Court, the President shall have the casting vote, besides his ordinary vote, and shall record in writing his reasons for his decision.

Explanation.

In determining what is a case of "grave emergency," the leader of the caravan shall be guided solely by the consideration of the safety of the caravan or of members of the caravan, and of the necessity of at once punishing an offender for the offence committed by him, instead of waiting for the opportunity of sending the offender for trial, as in the next Regulation provided.

Leaders of caravans are warned that a competent Court may be called upon to decide whether they have improperly exercised their discretion.

Offenders to be sent to competent Court in certain Cases.

15. Subject to the provisions of the last preceding Regulation, if any porter has committed an offence which, in the opinion of the leader of the caravan, cannot be adequately punished with such punishment as he is by these Regulations empowered to inflict, such porter shall be sent for trial at the first opportunity to Zanzibar, or to the most convenient place where there is an officer of the protecting Power competent to deal with such offence.

Leader of Caravan or Medical Officer to be present at Flogging.

16. When a punishment of flogging is ordered, such punishment shall take place in the presence of the leader of the caravan, or of a medical officer, if there be one attached to the caravan. If there be a medical officer attached to the caravan he shall in all cases certify as to the fitness of the prisoner to undergo the punishment of flogging.

Book to be kept with certain Entries by Leader of the Caravan.

17. A book, to be supplied by the Government, shall be kept by the leader of the caravan, which shall contain entries of the following circumstances :—

(a) The distance travelled on each day by the caravan.

(b) The nature of any charge against a porter investigated by the leader of the caravan, the conclusion come to by him, and the sentence, if any.

(c) Deaths, desertions, or discharges of porters, with the reasons for the discharge of a porter, in the event of his being discharged.

(d) The amount of cloth or other material supplied to any porter with the porter's name, and the price at which it is supplied ; such price shall be the current market price at the place of purchase.

(e) Any occurrence which the leader of the caravan may consider of interest.

A printed copy of these Regulations shall be supplied with each of these books.

Book to be countersigned by the First Minister, and to be presented at the Agency before Deposit can be reclaimed.

18. At the conclusion of the contract the book mentioned in the last Regulation shall be handed to the First Minister, and when it has been countersigned by him shall be presented at Her Majesty's Agency and Consulate-General before the deposit mentioned in the 6th Regulation is returned.

The First Minister may withhold his signature to such book until he is satisfied that all claims under the Regulations have been satisfied. The First Minister shall in no case withhold his signature for more than six months from the date on which the book is handed to him for signature.

Punishment for a Breach of these Regulations.

19. Any person who is guilty of a breach of any of these Regulations shall be punished with imprisonment of either kind for a period not exceeding two months, or with a fine which may extend to 1,000 rupees, or both.

Money deposited to be liable to a Fine.

20. In case of a fine being inflicted under the last-mentioned Regulation upon the leader of a caravan or the person making the contract with the porters, the money lying at Her Majesty's Agency and Consulate-General shall be liable for such fine after the satisfaction of all claims under the 6th Regulation.

Saving for existing Penalties.

21. Nothing in these Regulations shall be read to exempt any person from punishment for any crime of which he is guilty at law.

Disputes to be settled by Arbitration.

22. In case of any dispute arising under any of the Regulations, or on the contract mentioned in the 4th Regulation, the parties to the contract shall be bound

by the decision of an Arbitrator, to be appointed by Her Majesty's Agent and Consul-General. In the case of a subject of a Power having a Treaty with Zanzibar, and not being the Protecting Power, the contract shall be attested by the Consular officer of that Power.

ZANZIBAR GOVERNMENT REGISTRATION OFFICE.

AGREEMENT No. OF 189 .

A.B. [*here insert description, race, and tribe*] is here engaged by *C.D.* [*state in what capacity, whether agent or principal*] as a porter for an expedition to and back (probable duration of expedition months), and in consideration of his services he will receive from Rupees per calendar month; he will also be provided with food during his period of service, and a free passage to and from . The sum of Rupees , being two months' wages, has been paid to him in advance. The above agreement is understood by the contracting parties.

The parties agree to be bound by the Regulations of copies, of which have been furnished to *C.D.*

Dated this day of , 189 .

REGISTRATION NO. OF 189 (CLASS A).

Produced by and registered at request at the Registration Office of the Zanzibar Government.

Dated this day of , 189 .

(Signed)

First Minister of the Zanzibar Government.

(Signed)

, Registrar.

These voluminous Regulations are printed in full for reference in the Society's future work.—Ed. Reporter.

Slavery in Kafiristan.

THE interesting region in the mountains of Central Asia, which has long resisted the efforts of travellers to penetrate it, was a few years ago visited by Mr. G. S. ROBERTSON, C.S.I., whose account of his journey appears in the September number of *The Geographical Journal*. In this he only makes incidental reference (pp. 205 and 216) to the fact that Slaves are held in that country, and that in complexion they are, like the lower classes, "much darker in tint than their betters; their features also are coarser."

Nyasaland and the Slave Traffic.

(By kind permission of the Manager of "THE TIMES.")

SOON after the beginning of the present century, nearly all the land on the coasts of Lake Nyasa was inhabited by the Wanyasa, a great race, which was split up into many tribes, amongst which the Wahenga, Wakonde, Wananja, Marimba, and Atonga were included. These tribes, all of which spoke a language called Chinyanja, also inhabited the Upper Shiré District, the Shiré Highlands, and the Lower Shiré, as far south as the Chikinda country. They were a peaceful and contented people, devoid alike of ambition and of cleverness, and having as their only arms short spears and bows and arrows; and they were exceedingly numerous. During the rule of the great CHAKA, the Angoni, a Zulu race, rebelled against that chief's authority, crossed the Zambesi, and, keeping to the high land to the westward of Lake Nyasa, fought their way as far to the northward as the southern end of Lake Tanganyika, the hill tribes being utterly unable to stand up against the force and discipline of the invaders. At Lake Tanganyika some or all of the victorious Angoni turned, and trekked back to the land to the west of Lake Nyasa and the Upper Shiré, and there they settled. They were a pastoral people, rich in cattle, sheep, and goats. In their new country they enslaved the old Wanyasa inhabitants, but they also intermarried with them, and, while they increased very largely, gradually became less formidable warriors. Their arms were the spear and shield. A branch of them crossed the northern end of Nyasa, and, settling on the eastern coast of the lake, became the Magwangwara, dispossessing and enslaving the Wananja.

At the same period, the Yaos, a hill tribe, inhabited the almost inaccessible crests of the Livingstone Mountains, south of the River Rovuma. They were intelligent, hardy fellows, courageous, fond of adventure, poor, honest, and of magnificent physique. The Arabs and coastmen, who little by little penetrated to the neighbourhood of their fastnesses, were not long in discovering that the Yaos made excellent porters, and were glad to take part in long and hazardous expeditions, either into the far interior in search of Slaves and ivory, or to the coast. After some years of intercourse with the new comers, the Yaos acquired and learnt the use of firearms, and contracted from the Arabs a craving for getting rich by cheap methods such as their employers practiced. Their imitation of Arab ways was furthered by the fact that Yao colonies were soon planted near Lindi, close to the sea. An easy chain of communication having been thus established, the Yaos fell more and more under coast influence, and, while developing into desperate Slave-traders, learnt cleanly habits and grew accustomed to wearing clothes.

THE ANGONI PEOPLE.

About half a century ago a great Angoni chief named M'PUTA crossed the Shiré, advanced into Yaoland, and had several battles with a Yao chief, who subsequently assumed the name or title of MAKANJIRA. M'PUTA was generally beaten, but, keeping to the narrow strip of low-lying land between the Livingstone Mountains and the lake, he managed to push northwards until he reached the country of the Magwangwara, at whose hands he experienced so severe a defeat that he and his people fled across the lake in canoes stolen from the Wananja. Landing in the Atonga country, they subjugated it and settled down behind it. For many years the Atonga along the lake shore were their vassals. M'PUTA's attempt was not the only unsuccessful one against the independence of the Yaos. Before his time, the Alolo,

a branch of the great Makua tribe, had made a similar effort and had been repulsed. Having thus proved their strength, the Yaos, under MAKANJIRA, entered upon a series of great expeditions against the various Wanyasa tribes around them. They were triumphant in all directions. They planted colonies in the territories of all their vanquished enemies, and, becoming masters of great numbers of Slaves, grew wealthy by selling to the Arabs those whom they did not require for their own purposes. Recognised as the most powerful of the Yaos, the MAKANJIRA of the day blossomed forth into a kind of petty emperor, with several vassal chiefs or kings under him. Among these were KALAWIRI, CHIWAULA of Mtomya, KWIRASA, ZARAFI, MAKANDANJI, and KAWINGA.

IN LIVINGSTONE'S TIME.

This was the situation when LIVINGSTONE first visited the country. There were also south of Lake Shirwa, MKANDA, MATAPUIRI, and other chiefs; and the Shiré Highlands around what is now Blantyre were alternately raided by these Yaos and by the Angoni who crossed the Shiré below Matope. These raids almost entirely depopulated the district. Nor was this the whole extent of the Yao power. MPONDA, MPEMBA, and JAMBALA, Yao chiefs, had founded colonies on the west shore of Nyasa, and had succeeded in maintaining themselves there. With all these Yao colonies there were Arabs and coastmen. Acting independently of their Yao friends, the Arabs and coastmen formed the town of Kotakota, on the west of the lake, and subjugated the surrounding Marimba. The chief of Kotakota was eventually appointed by the SULTAN OF ZANZIBAR to be "Jumbe," or Governor of all Zanzibari subjects around Lake Nyasa, and, indeed, throughout Central Africa. Not long afterwards, M'LOZI, KOPAKOPA, M'SELIMA, and other Arabs established themselves on the west side at the north end of the lake, and these, having constructed strong forts, were able to defy in 1889-90 the force of twenty whites and three hundred trained irregulars, which, under Captain LUGARD, was sent against them by the African Lakes Company. In that district, as well as at Kotakota, Arab influence was paramount; and caravans passing from the westward towards the coast paid toll to the local chiefs. At the time when Mr. H. H. JOHNSTON arrived as Commissioner there were also Arabs and coastmen in the Yao towns of M'tengula, Chingomanji, Losewa, Ngombo (then MAKANJIRA's place), Mponda, etc.; and the Yaos and Arabs were everywhere working together. The Yaos, being the less civilised, were easily imposed upon by the Arabs, who assured them that, although the British were powerful at sea, they had no means of fighting on land; and so the Slave-raiding continued unchecked by any great fear of the consequences. As for the Arabs themselves, they knew well enough that the establishment of British power in the country would mean the ruin of their traffic in Slaves; and, in consequence, they were, from the beginning, very unfriendly to us.

COMMISSIONER JOHNSTON.

The Administration speedily became involved, directly with the Yao Slavers, less directly with the Arabs and coastmen who were behind the Yaos. The first chief to be punished for Slave-raiding was one living in the Mlanji Mountains, south of Lake Shirwa, on the spot now occupied by Mr. BROWN's coffee plantation. Captain MAGUIRE, with seventy Sikhs and four hundred armed native irregulars, crushed him completely. MPONDA, at the south end of Nyasa, was the next offender. He was guilty of raiding, and Slave caravans were constantly passing through his town. The Commissioner and Captain MAGUIRE marched up on the eastward bank of the Upper

Shiré, conquered him, and established Fort Johnston, opposite his headquarters. The third chief to be dealt with was KAWINGA. Unfortunately in this expedition Captain MAGUIRE was wounded, and, his porters bolting, he was unable to accomplish anything. Another expedition, against ZARAFI, failed, but soon afterwards Captain MAGUIRE won a success by taking a large Slave caravan in MPONDA's country. It was then decided to attempt to close the great Slave route across the lake from Ngombo to Kajura, both of which places were in the hands of MAKANJIRA. The Commissioner and Captain MAGUIRE headed an expedition for this purpose, and having burnt Mgombo and three dhows, returned, the only results being that MAKANJIRA built a new town a mile further inland and constructed more dhows. An expedition led by Captain MAGUIRE against another of MAKANJIRA's towns to the north of Ngombo ended disastrously, for the gallant MAGUIRE fell, and two white men who had been with him were subsequently murdered under a flag of truce. At about the same time an expedition, conducted by Mr. KING and Dr. WATSON from Fort Johnson against ZARAFI, was driven back with loss, and the Yaos captured a seven-pounder, which is to this day in ZARAFI's possession.

Captain MAGUIRE's place was taken by Captain JOHNSON, who arrived from India with a few additional Sikhs. In February, 1893, his conduct in recapturing a boy who had been carried off by a Slave caravan incensed the chief LIWONDI and the Arabs living in his town on the Shiré. Captain JOHNSON and Corporal HOARE were attacked, and the Liwondi Expedition followed. This was blockaded at Fort Sharpe, until it was relieved by the German Anti-Slavery Society's expedition and a small naval brigade from the gunboats *Herald* and *Mosquito*. From that time forward there was a period of comparative peace for several months. In April, 1893, Captain EDWARDS arrived with yet one hundred more Sikhs, and Captain JOHNSON found himself at liberty to take eighty of his men to the Mlanji country and there build the much-needed post which is now called Fort Lister, close to a very frequented Slave caravan route. His operations displeased NYASERERA who endeavoured to procure his assassination. Hence arose the Nyaserera Expedition. Afterwards, in rapid succession, there followed the war with MKANDA, the expedition to KIWAURA's town, the taking of Kajura, the driving out of MAKANJIRA, and the building, by Captain EDWARDS, of Fort Maguire, upon the spot where Captain MAGUIRE had fallen. MAKANJIRA retired to Chikalu, in Portuguese territory, where, at the beginning of June, he remained, refusing to come in. The reports of his surrender appear to have been baseless. This summarises the recent history of British Central Africa up to the middle of the present year. News, more or less detailed, of most of the expeditions has from time to time been published in *The Times*, but little or nothing has appeared concerning the country.

CENTRAL AFRICAN HIGHLANDS.

The whole of British Central Africa, with the exception of the land immediately adjoining Lake Nyasa, the Shiré River, and Lake Shirwa, consists of highlands or mountainous masses, intersected by rivers and watercourses, and studded with villages. The highlands are practically undulating plateaus, broken by mounds, hills, and lofty peaks. Most of this hilly country is well wooded with small trees, but the prevailing smallness of the trees is not owing to the quality of the soil, but rather to the fact that bush fires, caused by the burning of the grass by the natives in August, generally destroy the growth at an early stage; and in the neighbourhood of streams big trees are met with. The plains west of Lake Shirwa abound in game of all sorts. From these and the other plains the hill land rises in most places with considerable

abruptness. Lake Nyasa is about 1,400 feet above the sea, and from its level to Katunga, on the Shiré, about 150 miles below, there is a descent of 1,100 feet, chiefly by means of the series of rapids known as the Murchison Falls, which are in the upper part of the long bend below Matope.

BRITISH CENTRAL AFRICA.

At present the most important portion of British Central Africa is the Shiré Highlands, which mainly consist of two mountainous tracts, one, 6,000 feet high, around Zomba, and the other, 9,000 feet high, between Fort Lister and Fort Anderson. The latter tract is the Mlanji Mountains. From Zomba to near Blantyre there is also a subsidiary range, which, at Blantyre, bifurcates, one spur running to the Murchison Falls, and the other running nearly south, and forming the Cholo Range. On the lower portions of the hills near Blantyre and Zomba there are now numerous flourishing coffee plantations. There is also good coffee land on the Cholo Mountains, and some plantations recently established on the north-west slopes of Mlanji are reported to be doing well. Throughout the Shiré Highlands, owing to the prevalence of road robberies, it has been found necessary to plant small posts garrisoned by Sikhs and Makua. These serve their purpose; but, on the other hand, they lock up part of the military force, for which there is generally plenty of other employment.

Blantyre is, in some respects, the most important centre. It has a fine church, many brick buildings, including the vice-consulate, the post-office, the administrative office of the collector of the district, and several merchants' houses, and is the headquarters of the African Lakes Company; but Zomba is the administrative capital, and contains the Residency of the Commissioner, the chief post-office, and the houses of about twenty whites. The other stations in the Shiré Highlands are Domasi, where there is a branch of the Blantyre Mission, Fort Lister, Fort Anderson, where the collector of the Mlanji district resides, three posts held by the Sikhs; Chiromo, Mpimbi, and Chikwaroa, which are administrative centres; Matope, which is a station of the African Lakes Corporation, and is also a seat of the Universities' Mission; Liwondi, where there are two forts garrisoned by Sikhs and Makua, and where the collector of the Upper Shiré district resides; Fort Johnston, where there are a collector and an assistant collector, an agent of the African Lakes Company, and a naval dockyard for Her Majesty's vessels on the Lake; and several detached plantations, especially in and around the Mlanji Mountains, where there is a mission, and on Mount Cholo.

Not many miles behind Fort Johnston there arises a wall of steep mountains, at the summit of which is the stronghold of the irreconcilable chief, ZARAFI, who raids thence. He has, since MAKANJIRA was driven into Portuguese territory, been much strengthened by accessions of numbers of the former followers of that potentate, and, as he has twice beaten the British and has taken their big gun, he is regarded in the district as the great leader of the anti-British party. M'KATA, whose stronghold is near at hand, is ZARAFI's brother. The influence of these two persons is so extensive that the road on the east side of the Shiré has had to be abandoned between Liwondi and Fort Johnston. Travellers going upwards on the east side have to cross the river at Liwondi and continue their journey on the west bank. A fairly good native road connects ZARAFI's headquarters with those of KAWINGA, which are situated among some more nearly inaccessible peaks. Both ZARAFI's and KAWINGA's people have gardens on the streams running in Lakes Shirwa and M'piri and into the upper

portion of the Lujenda River. Livingstonia, at the south end of Lake Nyasa, is thickly populated and quite peaceful. On the east shore of the lake the lakeland or low-lying district has a breadth of from half a mile to five miles. Behind this the hills rise quickly to 4,000 feet. To the south of the lake the lakeland is broader. At the north end of the lake there is scarcely any lakeland at all, the Livingstone Mountains rising almost out of the water to a *maximum* height of about 10,000 feet.

Northward from Fort Johnston there is a road along the coast to Fort Maguire, but at present it is unsafe, as MAKANJIRA'S people from Chikalu, in the mountains, are in the habit of crossing it to obtain fish from Nyasa, and to get food near the shore. Further up the coast the towns of Kalawiri, Losewa, Chingomanji, and M'tengula are all under Yao rule, all full of Arabs and coastmen, and all busily engaged in the Slave traffic. They are in Portuguese territory, but not in any sense under Portuguese control, for the nearest Portuguese official is nearly four hundred miles away from them. Still more to the northward are some villages of lake people, among whom the Likoma Mission has started work. Beyond, actually in the lake, are more villages, built on piles by way of protection from the raiding Magwangwara. Amelia Bay is a great ferry point for caravans. Langenburg, on the Parmubira River, is the main station on the lake belonging to the Germans, and is garrisoned by German soldiers and Somalis, under BARON VON ELTZ, the chief of the district. Passing round the north end of Nyasa, one comes to Karonga, at the end of the Stevenson Road. It consists of a strong brick fort, and is a station belonging to the African Lakes Corporation. Inland, and to the south of the road, are M'lozi, Kopakopa, and M'selima, which are simply and solely nests of Arab Slavers, and are very strongly built, "timbe fashion." Each town is contained by a quadrangular and equal-sided enclosure, made up of two walls and an exterior ditch. The ditch is wide and deep. Next the ditch comes a wall, composed of wooden poles, about twenty feet high, firmly planted in the ground. These are plastered inside and out with sun-dried mud, until the structure is about two feet thick, and the wall is then loopholed for musketry. Within the outer wall there is a space. Then comes an inner wall, built like the outer one, but not so high. The "timbe," or interval between the walls, is roofed with mud plastered very thickly on beams, and in the covered gallery thus formed the garrison lives. Each wall of the "timbe" is usually pierced near its centre by a gateway. These three towns are great resorts of Slave caravans, both entering and leaving the country. Deep Bay, to the southward of them, is an administrative station, garrisoned by Sikhs and Atonga, and provided with a strong, well-built fort, which commands the crossing from Amelia Bay. Bandawe is the head-quarters of the Free Church of Scotland Mission, which has been highly praised by Captain LUGARD, and which continues to do an immense amount of good. Kotakota is full of Arabs and coastmen. Kajura, once a very bad stronghold of the Slavers, is now a thriving town of 3,000 souls, under the orders of Major EDWARDS, at Fort Maguire. Mpemba bears the name of one of the few Yao chiefs who are thoroughly friendly to the British.

The lakeland on the western side of Nyasa is very much broader than elsewhere, and teems with all kinds of game, from the elephant down to the mpala, a small species of antelope. There are lions, leopards, hyænas, zebras, buffaloes, wild hogs, wart hogs, elands, koodoos, hartebeests, water-bucks, reed-bucks, and bush-bucks, and behind, on the mountains, there are sable antelopes. It is a sportsman's paradise. There is, however, the disadvantage that on the western tablelands the Angoni are

supreme, except only at Jumbala, where a Yao chief of that name, and of Slave-trading proclivities, occupies an impregnable mountain fastness. On the lowlands immediately bordering upon the lake, rice of very fine quality is grown, and extraordinarily heavy crops are obtained. Native paths traverse the country in great numbers, but the regular caravan routes are more permanent, and more deeply marked. M'wemba, the town of a chief named M'TAKA, is a great centre for the operations of the Slave-traders. M'TAKA is recognised as the head chief of the Yaos, and he is hand and glove with Arabs and coastmen. The chief who gives his name to Mtarika is a man of the same stamp, and it was perhaps to place himself on the main line of the Slave-trade that some years ago he moved from the Rovuma to the banks of the Lujenda, where he now is.

SLAVE DHOWS ON NYASA.

The presence on Lake Nyasa of dhows greatly facilitates the operations of the Slavers. Several dhows have been destroyed, but there are still one belonging to Kalawiri, two belonging to Losewa, three to the Jumbe of Kotakota, and one to a man in German territory. Even, however, if all dhows were destroyed, Slaves could still, in calm weather, be taken across in large canoes, though, of course, with more risk; and, owing to the great length of the lake, it must always be extremely difficult for the British gunboats to catch the delinquents; for the Arabs and their friends have a regular system of signals, and are able to give timely warning to their boats of the approach of the men-of-war. Moreover, the Slavers can almost always manage, if pressed, to reach Portuguese territory, where they are perfectly safe.

The Arabs and coastmen do not now usually raid for Slaves except in the districts far inland. They prefer to stir up neighbouring chiefs to attack one another, and then to purchase Slaves from the victorious party with arms and gunpowder. The Bisa country and the Tenga country are fruitful sources of supply. The Angoni sell their captives after a quarrel between two villages of the same tribe. They also kidnap and sell single individuals. But, if the Arabs and coastmen were driven out of the country, the whole traffic would soon cease, and only by driving them out can it be made to cease. The Yaos would become loyal and useful subjects if they were uninfluenced by the Arabs and the coastmen. No considerable progress, however, can be made with this necessary policy so long as British Central Africa is obliged to do all the work herself. The influence of the Arabs and the operations of the Slavers stand in the way of her proper development, and until the country develops it cannot afford to pay for the employment of a much larger military force than is now at its service. Much has been done upon a small scale, and operations go on steadily month after month. Yet if the Central African Slave traffic is to be completely stopped within anything like a reasonable time, funds for the purpose must be supplied either by the Imperial Government or by private benevolence. There are good grounds for believing that if, instead of a couple of hundred Sikhs and a few Makua and Atongo, five hundred Sikhs, and such trained native auxiliaries as are necessary, were at the disposal of the Commissioner and Major EDWARDS, the back of the Slave-trade might be broken in a year, and British Central Africa might be surely set upon that pathway of prosperity for which it is naturally fitted.

NOTE.—In printing this interesting sketch of Nyasaland, *The Anti-Slavery Reporter* must not be held responsible for all the views therein expressed.—ED. *Reporter*.

The Hausa Association.

THE Annual Meeting of the Hausa Association, whose object is to promote the study of the Hausa language and people, was recently held in the Council Room of the London Chamber of Commerce, Eastcheap, Sir A. ROLLIT, M.P., presiding. There was a good attendance, among those present being Mr. CLEMENTS R. MARKHAM, President of the Royal Geographical Society, Mr. H. M. STANLEY, Mr. H. H. JOHNSTON (Her Majesty's Commissioner and Consul-General in British Central Africa), Mr. FRANCIS GALTON, Sir G. GOLDIE, and Major DARWIN, M.P.

The Chairman, in opening the proceedings, described Africa as the new world of the nineteenth century. He thought, when the history of the century came to be written, one of its chief features would probably be the great peaceable partition of Africa, which had been brought about, not by war to any great extent, but by peaceful means, and which had been accompanied by the great blessing of open and free trade. Whatever they might think of the past, he thought they would agree that the prospects of Africa were almost illimitable. England had a great Christian and commercial mission in Africa, and in the particular region they were met to discuss we were dealing with a land larger than our own. A knowledge of the Hausa language would have the effect of bringing about commercial relations between this country and large numbers and tribes of people in that land, and making us acquainted with their requirements. (Applause.)

Mr. F. GALTON said it was quite clear that, in a large country like the Hausa territories, the opportunities of scientific investigation must be extremely numerous and large.

Mr. JOHNSTON said that in his African journeys he had been struck by the almost greater spread of the Hausa people as travellers and of their language than of any other tribes in the northern part of Africa. The importance of the Hausa people and their language was shown in the fact that they were beginning to cover the whole part of Northern Africa. That nation which was to acquire the greatest control over the Central Soudan, the greatest influence in politics and trade, must first of all acquire a supreme influence over the Hausa people. Fortunately for Great Britain, the Hausa home and all the bulk of the people were within the Niger territories, which were under British influence. The Hausa tongue was singularly musical, and the language was not difficult to pronounce. The Hausas were a very valuable people to get hold of. Although Mohammedanism had just touched them, they retained an open mind—at any rate, they had little or no fanaticism—and were prepared to discuss all religious questions from a broad standpoint. They were, he said, an extremely industrious people; they did not seem to have inherited the curse of Mohammedanism—a sort of sanctified idleness. They showed a great contrast to the race that at present ruled them, the Fulbe. In Africa there were four great languages, four languages of the present and the future—English, Arabic, Hausa, and Swahili. If we could obtain a mastery over the last three, we should certainly enter more readily into the minds and views of the people of Africa. He sincerely hoped some day to see chairs founded in our great Universities for the study of Hausa and Swahili. If we intended to be the dominant power in Africa, we must certainly take

up very earnestly the study of those two languages. In taking up languages of that kind, one acquired a knowledge of the minds of the people who spoke it which one could never obtain through a servile interpreter (applause).

Mr. H. M. STANLEY referred to the Hausas' love of literature, remarking that in his journeys across Africa he never came across any other nation that esteemed a book. All but the Hausas regarded books as rubbish, and on one occasion one of the Congo tribes insisted on his burning a copy of Shakespeare. (Laughter.) The Hausa people covered an enormous territory, and the Hausa language might be said to cover roughly a territory measuring a thousand miles north and south, and a thousand miles east and west. These people, whom the meeting were asked to help, were quite worthy of support and sympathy. There were various ways of assisting in the civilisation of Africa. He had tried a great many ways, but he knew of none so silent, so mild, so unobtrusive, and ultimately so effective as that which was proposed by the Hausa Association. We sent missionaries to all lands at great cost. We were not always successful in our efforts, but such success as we obtained was only obtained at great cost of life and patience; but in the new method of the Association there was nothing to alarm the most sensitive or irritate the most capricious. It was the most blameless of all the methods, and it was full of promise of good. To him, so long familiar with Africa, the project was a very taking one. To distribute books among illiterate pagan tribes would be the height of absurdity, but to disseminate them among a people who had been called by all travellers the literary race of Africa, seemed as wise as it was statesmanlike. There was every reason to hope that the diffusion of English sentiment, honour, justice, humanity, integrity, and friendship among all men in Hausa, dress, and letters would contribute greatly in stimulating their intelligence and expanding the minds of the people for whom all travellers entertained such regard. The more commercial agents understood the language of those with whom they hoped to trade the more welcome they would be, and the less room would there be for distrust and suspicion; and as almost the whole of the Hausa population was in English possessions, it was time we began equipping our Consular and commercial agents with a practical knowledge of the language before they set out on their labours. It was the hope of the Association to render proficiency in Hausa as indispensable for commercial success in Western Africa as proficiency in Hindustani, Persian, and Arabic was indispensable for promotion in the Civil Service in the East. (Applause.)

Mr. CLEMENTS R. MARKHAM said the Council of the Royal Geographical Society took a very great interest in the aims of the Association. He had not the slightest doubt that in the first investigation and exploration of a country it was essential to study its language, and he trusted that, as the investigations proceeded, they might take, perhaps, a more geographical side.

Major DARWIN said that of the British possessions in Africa, Hausa was the one to which we ought certainly to direct our earliest attention. He wished to dissipate the idea that the Hausa Association were a set of faddists, who merely wished to spend a vast amount of time or money to introduce some civilization into a small African tribe, and that their object was hardly large enough to be worthy of their efforts. That was a total mistake, for the Hausas were in every sense a nation, who could spread our influence over the whole of the northern portion of Africa.

The Rev. C. H. ROBINSON, the Hausa student of the Association, who is about to proceed to Hausaland, having given an interesting account of the Hausas and their language, the meeting terminated with the customary votes of thanks.

The Society of Friends and Slavery.

THE following correspondence, between Mr. FREDERICK W. RIDGWAY—a member of the Society of Friends—and the DEAN OF RIPON, gives an interesting *résumé* of the pioneer efforts of the Quakers in the work of Abolition, and shews how pioneers are sometimes ignored.

DEWSBURY, *September 12th*, 1894.

DEAR SIR,—In to-day's issue of the *Yorkshire Post* there is an account of the annual meeting of the Ripon Auxiliary of the Society for the Propagation of the Gospel, at which meeting you are reported to have said, "It was through the Church of England that Slavery was abolished, and missions established in Sierra Leone." May I ask if you are thus correctly reported, and, if so, whether the statement as to the abolition of Slavery refers to Sierra Leone, or whether it was your intention to apply this generally to British possessions? Awaiting the favour of your reply,

I am, faithfully yours,

(Signed)

FREDK. W. RIDGWAY.

The DEAN OF RIPON.

THE DEANERY, RIPON,

September 13th, 1894.

DEAR SIR,—The words which I used at the meeting for the Society for the Propagation of the Gospel, on Tuesday last, are correctly reported. I was alluding to what the Church of England had done with reference to the abolition of Slavery in the world, but specially with regard to the British Dominions, and I referred to the work which CLARKSON and WILLIAM WILBERFORCE, and others had done by establishing the colony of Sierra Leone. The report in the *Yorkshire Post* is very brief, but correct. As regards the abolition of Slavery in England, I do not know from the time when WILLIAM WILBERFORCE brought forward his motion in the House of Commons in 1798, which was negatived by a majority of eighty-eight to eighty-three, what part the Roman Catholics took in the movement until the great Emancipation Bill was passed in 1833, and came into operation in 1834, but my conviction is that it was confined chiefly to the early promoters of the Church Missionary Society. You will find a full report of the meeting in the *Ripon Gazette* of to-day.

I am, yours faithfully,

(Signed)

W. R. FREMANTLE.

DEWSBURY, *September 19th*, 1894.

DEAR SIR,—I thank you for yours of the 13th, written in reply to mine, inquiring as to the accuracy or otherwise of a report in the *Yorkshire Post* of a speech made by you at the annual meeting of the Ripon Auxiliary of the Society for the Propagation of the Gospel. In your letter you say I shall find a full report in the *Ripon Gazette* of September 13th. I have obtained a copy of this paper, and have carefully read your speech. In this last-mentioned paper you simply ask the question, "Who put an end to Slavery?" whilst in the *Yorkshire Post* you say "It was through the Church of England that Slavery was abolished." In your letter to me you admit the accuracy of this latter report, and refer me to the work done in this respect by CLARKSON and WILBERFORCE. Whilst no one is more ready and willing than I to acknowledge the great and noble work which these men performed, I not only

challenge, but deny your assertion that "through the Church of England Slavery was abolished." If one section of the Christian Church deserves to be named before any other for the part it played in the matter, the honour surely should be given to the Society of Friends. I have before me THOMAS CLARKSON'S "Portraiture of Quakerism," and would draw your attention to the introductory chapter, in which he says :—"I consider them (the Society of Friends) as fellow labourers in the work of the abolition of the Slave-trade ; if others had put their shoulders to the wheel equally with them on the occasion, one of the greatest causes of human misery and moral evil that was ever known in the world had been long ago annihilated." And again :—"GEORGE FOX was probably the first person who publicly declared against this species of Slavery." Which words I take to mean that the very man to whom you have referred, himself recognised that the Society of Friends were the pioneers in the work of abolition. If you refer further to HORACE GREELEY'S "History of the American Conflict"—and I draw your attention to this because your letter to me enlarges the question and speaks of abolition in the world generally—you will find that chapter ten, on "The Churches and Slavery," says :—"Before the Revolution, indeed, a religious opposition to Slavery, whereof the Society of Christian Friends or Quakers were the pioneers, had been developed both in the Mother Country and in her Colonies." Again, the same chapter says :—"Of other religious denominations, none of the more important and popular which date back to the earlier periods of our Colonial history can show even so fair a record as the above. By the Roman Catholics and Protestant Episcopalians generally Slave-holding has never been, and is not yet, considered inconsistent with piety and a blameless, exemplary Christian life. Individuals in these, as in other communions, have conspicuously condemned and earnestly opposed human Slavery ; but the general influence of these Churches in our country, and especially of their hierarchies, has been adverse to the practical recognition of every innocent man's right to his own limbs and sinews, and to sell or employ his own labour as to himself shall seem best." HORACE GREELEY further says :—"BENJAMIN LUNDY (the Quaker, born in New Jersey, 1789) deserves the high honour of ranking as the pioneer in distinctive Anti-Slavery in America." It is a matter of history, sir, that nearly one hundred and fifty years ago—long before the rest of Christendom awoke to the evils and wrong of the fiendish traffic—the Quakers declared that no one within the pale of their Church should own a Slave ; and I have no hesitation in affirming that it was through their resolute, yet unostentatious, testimony in this respect that the rest of England eventually awoke and girded itself for the relief of the oppressed. In 1761, 1763, 1772 the Society of Friends appealed to the public against this system. In 1783 the Friends were the first to draw the attention of the Imperial Parliament to the matter by petitioning against its continuance. In 1783 the Friends formed the first society for the abolition of Slavery. JOHN WOOLMAN (1720-1773), the Quaker, travelled hundreds of miles on foot to converse with the planters and others on the iniquity of Slavery. ANTHONY BENEZET (1713-1784), the Quaker, spent years of his life in collecting information concerning Africa and the Slave-trade, and in handing out this knowledge to the world. Thus were the Friends the first to establish a universal propaganda in favour of abolition. Why, sir, it was the Quakers who took CLARKSON by the hand ; it was they who encouraged him to translate into English the famous Latin essay with which he had won his honours at Cambridge, in 1785. It was the Quakers who introduced him to his publisher ; it was the Quakers who introduced him to the great Abolitionist, WILLIAM DILLWYN, a Quaker, and being thus encouraged and backed up by Quakers, he at length grasped the hand of GRANVILLE SHARPE. It was

the Friends, again, who mainly inaugurated the Central Store at Cincinnati, where nothing should be received or sold that had the stamp of Slavery upon it. As a member of the Society of Friends I have felt a desire to write thus to you. I do not believe that you have intentionally wronged us, but you have placed sole honour where, in my judgment, history declares that it should not either solely or mainly rest. I think it right to inform you that it is my intention to ask the Press to give as wide publicity to this correspondence as they granted to your statement, which has called forth this reply. I do this in justice to the honoured history of the little section of the Christian Church to which I belong. I await the favour of your reply,

And am, faithfully yours,

(Signed)

FREDK. W. RIDGWAY.

The DEAN OF RIPON.

THE DEANERY, RIPON, *September 24th, 1894.*

DEAR SIR,—I should be exceedingly sorry if you or any one supposed that I intended in my speech, to which you refer, to ignore or underrate the noble work which has been done by the Society of Friends, who were the pioneers in the abolition of the Slave-trade. My speech was a missionary speech, and my object was to show how much the missions of the Church of England had done, amongst other things, in abolishing Slavery, in contrast to the missions of the Church of Rome. I referred to the book lately published by the BISHOP OF SIERRA LEONE, the title of which is "Sierra Leone after a Hundred Years," as an illustration, and while perhaps it is claiming too much to say that England's Church put an end to Slavery, yet, after giving all honour to the faithful and wonderfully persevering efforts of the Society of Friends, no one can read the history of the great struggle without seeing that the promoters of the Church Missionary Society, such as WILLIAM WILBERFORCE and THORNTON, MACAULAY, NEWTON, and others, were among the foremost to give their time, their substance, and their influence to send missionaries to Africa, and to establish the colony of Sierra Leone. The result of their self-denying labours may be seen in the Christian Churches established in Sierra Leone, the Niger, Lagos, Abbeskuta, and in Egypt, and now in Uganda. Let us give the glory to GOD, who in His gracious Providence has enabled so many of His servants to accomplish this great work in Africa and America, and in the isles of the sea, and let us look forward to the time when the LORD JESUS CHRIST will set up His kingdom of righteousness and liberty and peace for ever.—I am, Dear Sir, yours respectfully,

(Signed) W. R. FREMANTLE.

F. RIDGWAY, Esq., Dewsbury.

DEWSBURY, *September 27th, 1894.*

MY DEAR SIR,—I am in receipt of your letter of the 24th instant, and am glad to find that you now so readily admit that the Society of Friends were the pioneers in the abolition of the Slave-trade. Upon the other matters referred to in your speech I have raised no issue, and I rejoice with you that success has attended the efforts to spread the Gospel in every land, by whatsoever section of the Christian Church such efforts have been made. Pursuant to the intimation conveyed in my former letter, I am forwarding a copy of the correspondence which has passed between us to the *Yorkshire Post* and the *Ripon Gazette*. I do this from principle, and with no desire to detract in the slightest degree from the noble work which has been, and is being done, by the Church to which you belong.—Believe me to be, yours very truly,

(Signed) FREDK. W. RIDGWAY.

The DEAN OF RIPON.

The Glen Grey Act.

NOT having been able to see a copy of this Act in its entirety, we are unwilling at present to form a decided opinion on the matter. If all that is said by the Correspondent of the *Daily Chronicle* be literally true, the Act must be condemned as being unjust to the natives. If what *The Times* writes be correct in all particulars there is something to be said for the Act, and therefore, on the principle of "Hear all sides," we are willing to suspend our judgment.

AN ADVERSE OPINION.

MUCH more attention than it has yet received in England ought to be given to the subtle scheme for oppressing our black fellow-subjects in Africa which was forced through the Cape Parliament by Mr. CECIL RHODES a few weeks ago. When the measure known as the Glen Grey Bill was introduced in the House of Assembly, Mr. RHODES promised that, if second reading was then accorded to it, ample time should be allowed for discussion of its details by the public as well as by the Legislature, and that no attempt should be made to turn it into law before next year. Within a week of the second reading, however, he had rushed all its seventy-one clauses through Committee in a single all-night sitting, had carried it through all its stages in the Upper House, and had induced Sir WILLIAM CAMERON, the acting Governor, to give to it the royal assent. The fact that the measure has thus formally obtained the sanction of the Crown, of course increases the difficulty of getting it cancelled or altered. But Lord RIPON, if he chooses and is brave enough, can still insist on its being amended; and there are good reasons why he should do that. It is to be hoped, at any rate, that he will give a friendly hearing to the petitions which are now being forwarded to him from the colony, and which it is proposed to supplement, if necessary, by a deputation of influential natives. Glen Grey, the district primarily affected, is only one of the seventy-six electoral and magisterial divisions of Cape Colony, and the Fingoes and other Kaffirs, by whom it is almost exclusively peopled, are but a small portion of the 1,200,000 or more "aborigines" in the entire country. But it is stipulated in the Act that its provisions shall, at the Cape Government's bidding, be applicable, "in whole or in part with such modifications as may be necessary," to any other "districts or portions of districts in which the inhabitants are mainly aboriginal natives." Thus the rights and liberties of at least half of the whole black population are assailed.

There are some harmless and even praiseworthy points in this comprehensive measure. For one thing, it makes what seems to be an honest attempt to restrict the sale of liquor to natives, and establishes a sort of local option, without compensation to any liquor-sellers whose licenses may be cancelled. For another, it sets up a Glen Grey District Council, which, if its members were independent, would be a nearer approach to English notions of local self-government among natives than has hitherto been made in Cape Colony. As, however, the resident magistrate of the district is to be *ex officio* chairman of this council, and as half its members are to be Government nominees, and any or all of the rest removable at pleasure, it is little more than a sham, and the large powers assigned to it can scarcely be used otherwise than as instruments of tyranny. This boon of a district council is indeed merely a clever and

elaborate device for breaking up the native institutions, and reducing the people to a state of bondage. No less deceptive and even more pernicious is the splitting up of the district into locations and allotments, pretending to give a sort of tenant-right, which is the main purpose of the Glen Grey Act.

It is well known that among all Kaffir communities, as in so many others, the land of each tribe or group is held in common, the chief, or headman, having, in theory, only the position of a trustee for his followers. Hitherto, whenever Europeans have encroached upon the natives and seized as much of the land as they cared for, they have allowed them to huddle together in the unclaimed localities, with liberty to do there pretty much as they pleased, provided they paid the hut tax extorted from them. Now, however, Mr. RHODES evidently intends to entirely alter this state of things in South Africa, and he has made a start in the Glen Grey district. The district is to be surveyed and parcelled out into "locations," the arable land in each location and so much as is not wanted for roads and other uses being again divided into "allotments of four morgen each, more or less," a morgen being a trifle over two acres. To every male native who applies for it, provided there is room for him and he is "approved" by the Governor, one of these allotments may be granted; but he must pay a round sum down, or in instalments, as his share in the cost of the survey, and also a "perpetual quit-rent" of 15s. per annum. He must also pay an annual "rate of not less than 5s.," besides poundage on "the rateable value of the property," towards the expenses of the district council. If his payments are a year in arrears, however, or if he renders himself obnoxious to the authorities, or if he dies without leaving a suitable male heir, his allotment is to be forfeited to the Crown without any "compensation for improvements," or return of any money he has laid out upon it. This, surely, is a very one-sided arrangement, placing the natives who are lucky enough to obtain and to keep up the nine-acre allotments in far worse position than they might expect to hold under the communal system that is to be destroyed. Their rents and taxes, never less than 20s. a year, will be a great deal heavier than the old hut tax, and far less opportunity of advancement either by individual enterprise or by mutual help than they formerly enjoyed will be afforded to the industrious among them.

Much harder, however, will be the lot of the natives—probably the great majority of the people—who are not so fortunate as to become "perpetual quit-rent" holders. Every one of these others, "if, in the judgment of the resident magistrate, he is fit for and capable of labour," is to be taxed 10s. a year, unless he can prove that he has been "in service or employment beyond the borders of the district," either for three months in each year, or for "a total period, consecutive or otherwise, of not less than three years," and in any case he must also pay his district council rate of 5s. or more per annum. In other words, if he cannot or will not expatriate himself and earn a living elsewhere, he must be fined at least 15s. a year for staying at home, even though he may be honestly supporting himself by working on the allotment of his father or elder brother, or other kinsman. Should he fail to pay the taxes—and 15s. is no small sum to be raised by a South African native, who considers himself rich if he can earn 1s. a day—"he shall be deemed and taken to be an idle and disorderly person," liable to be sent to gaol for a month in the first instance, and if convicted a second time to a year's imprisonment with hard labour.

No secret is made by Mr. RHODES and his backers as to the purpose of this tyrannical legislation. They object to the aggregation of comparatively independent natives in Glen Grey, and in all the other districts of which this portion of Fingoland

to the north of King William's Town, finally annexed to Cape Colony in 1879, is a type, and the first to be attacked. They want to drive out of the district as many of its occupants as they can, and to manage as they please those who are suffered to remain. In the first place, "perpetual quit-rent" allotments are to be assigned at exorbitant and unjust charges to a favoured few; but on slight provocation these "perpetual" tenants can be turned adrift without compensation, and the Act makes no provision saving them from any European land-sharks who may covet their property and find means of bribing or frightening them to surrender it at a nominal price. Distinct encouragement is, in fact, given to the land-sharks by this Act. In a short time, if the Act is enforced, all the land of any value will be wrested from the natives by the Cape adventurers whom Mr. RHODES is so anxious to conciliate. And meanwhile, all the male natives who are not allotment holders are to be worried out of the district. A prohibitive penalty is imposed on their living and working at home. If they want to live they must go elsewhere in search of work. Everybody knows what that means. "A gentle stimulant of 10s. per annum to induce the barbarian to work," was the euphemism employed in his second reading speech by Mr. RHODES for a system of forced labour and modified Slavery.

The essential provisions of the Glen Grey Act are cruelly oppressive, and opposed to the principles that ought to control the relations between so-called civilised and uncivilised races. They are also in gross violation of a treaty to the observance of which English honour is pledged. In 1845, by way of inducing them to accept British suzerainty, Sir PEREGRINE MAITLAND, the then Governor at the Cape, in the Queen's name solemnly contracted with the Fingo occupants of Glen Grey and the adjacent districts that their territories should be "held by the said chiefs and tribe, their heirs and successors, in perpetuity, never to be reclaimed by or on behalf of Her said Majesty, except in case of hostility committed or a war provoked by the said chiefs or tribe, or in case of a breach of this treaty or any part thereof." There is no question now of war or hostility, or of any treaty-breaking, save by Mr. CECIL RHODES and the Cape Government. Will Her Majesty's Government allow this monstrous wrong to be perpetrated?—*A correspondent in "Daily Chronicle."*

ANOTHER VIEW OF THE ACT.

THAT there should be rumours of native petitions to be sent home against the Glen Grey Act, which became law in the Cape Colony on the 15th of August, is not surprising. Any form of native legislation is inevitably followed by a certain amount of native agitation. Time is required for the drift of new measures to be fully grasped by native headmen, and during the transition period suspicion of the unknown is a natural sentiment. In a colony in which the native vote is important, there is always political capital to be made out of native discontent with a Government measure, and any objections to which the provisions of the Act can give rise are sure to be fostered to the utmost. It is perhaps as well that this should be the case. The certainty of criticism is the best of safeguards against the introduction of crude or ill-considered changes in existing laws, and in no form of legislation are safeguards more necessary than in the dealings of superior with inferior races. The Glen Grey Act is a perfectly frank departure in race legislation. There is no pretence throughout its provisions of treating the natives with whose interests it deals on the same footing as white men. The ordinary laws of land tenure, Parliamentary representation and taxation, by which the white population of the colony is governed, are abrogated in relation to the district of Glen Grey, and other laws, which have been judged to be more suitable to

native needs, are introduced. It is further proposed, if the experiment proves successful in the district for which it has been designed, to apply it much more extensively to other native lands within the colony. The subterfuge by which it has been common, in administering the affairs of British colonies where white and coloured populations exist side by side, to assume a theoretic equality of the two races has been abandoned, and the position is openly taken that the welfare of both races may in certain circumstances demand separate legislation for the needs of each. We do not object to this position. On the contrary, we hold it clear gain that the fog of sentiment which has been allowed to accumulate round these questions should be cleared away, and that the Act should stand for judgment on the intrinsic merits of its provisions. Upon this ground there will always, no doubt be room for some difference of opinion. The Bill has yet to be drafted which will give complete satisfaction to all views ; but, having regard to the attitude assumed by the serious leaders of opinion at the Cape during the passage of the Glen Grey Bill through the local Parliament, and especially to that of the recognised champions of the native interest, we are disposed to attach very little importance to the rumours of dissatisfaction which are current. The same rumours, we remember, were circulated after the passage of the Franchise Bill of 1892. It was found, when the provisions of the Act had had time to sink into the native mind, that supreme indifference was the ruling sentiment with which the measure was received by that portion of the community whose electoral privileges were affected.

The Glen Grey Act will not be likely to leave the native indifferent. It affects his interests in a more practical manner. Its provisions are intended to secure for him a permanent share in the growing prosperity of the colony, and it is hoped and believed that the more intelligent will perceive the advantage of giving the new legislation their cordial support. It has long been recognised by all who have the welfare of the native population of South Africa at heart that the two great difficulties which beset the native question are contained in the words Labour and Liquor. The native who can be induced to work, and who can be kept from the use of intoxicating liquors, rises steadily in the scale of civilisation. It is evident to everyone who considers the future prospects of the continent, that there are but two alternatives open to the races which inhabit it. The native populations must take their share of the work of development which is going on, reap the benefits which accrue from it, and grow, as other peoples have grown, with the expanding opportunities of a laborious existence, or they must become outcasts from the social system under which they live. Serving no purpose, they will acquire neither influence nor respect. Their lot will become necessarily harder, their existence more degraded. Legislation may for a time secure to them the means of a scanty subsistence. In the end they must, under such conditions, yield to the fate which has already overtaken other native races in the presence of civilisation, and their extinction can only become a question of time. The Glen Grey Act is an attempt to avert by legislation the culmination of circumstances likely to lead towards such an end. It is designed primarily to meet the labour difficulty. Under its provisions, a district hitherto held on communal tenure as a native location will be surveyed and divided into small allotments, to which, on payment of the cost of survey, individual titles will be granted. The allotments will be held under a small perpetual quit-rent. The titles are guarded by a strict entail in male descent, and it is forbidden to raise money by mortgage on the land. Subdivision of the allotments, which average about six acres each, with rights of commonage attached, is also forbidden, and transfer cannot be effected without the consent of the Government. The intention is to substitute a

system of secure tenure of a portion of the land for tenure on sufferance of the whole. To provide against the evasion of the condition as to subdivision, and the over-weighting of small plots of land by the maintenance upon them of a greater population than they can carry, a labour tax of 10s. a year is to be levied from every adult male native within the district who does not hold a title to land. The resident magistrate is empowered to remit the tax in the case of any native who can show that he has been in employment beyond the borders of the district for at least three months in the year, and it is hoped that the necessity to gain, or the desire to avoid, payment of the sum required will equally conduce to the desired end of impelling the location native to seek work. The interest of the title-holders to the land may also, to some extent, be trusted to operate, as it has operated in other countries, in the direction of forcing upon younger branches of a family a conviction of the necessity to work for their own living. Security in the possession of land, tending necessarily, as it does, in the direction of raising the standard of living amongst those who enjoy it, may be expected to give a further impetus in this direction. Native social customs are not interfered with in other respects by the Bill, but it has already been found that the practice of polygamy dies out with the introduction of individual titles limiting the possessions of the family.

It was criticised as an anomaly, during the passage of the Bill through the Cape Parliament, that lands held with the responsibilities of an individual title should be counted, for the purposes of Parliamentary representation, as being held under communal tenure, which carries no right to vote. Mr. ROSE INNES, who is at all times a careful guardian of native interests, proposed to remedy this, not by giving Parliamentary representation, but by substituting a simpler form of occupation certificate for the more expensive title. His objection was overruled, and the lack of Parliamentary influence, with which it was not apparently considered advisable on either side of the House to endow the location Kaffir, is compensated for by a liberal measure of local government. The affairs of each location will be under the control of a board of natives appointed by the Governor, and the affairs of the district will be managed by a District Council, composed of six nominated and six elected members. The District Council will have the usual powers with regard to levying rates, and will be responsible for the administration of all the usual local affairs. The question of the admission or the exclusion of liquor will be left to the District Council, which has the power to refuse to renew licenses without granting compensation. The wisdom of leaving the liquor question in native hands is one of the points which may be thought open to doubt by warm advocates of preventive legislation. In Basutoland, where the labour experiment has been tried with great success, it has been considered necessary to prohibit absolutely the introduction of intoxicating liquors. Native headmen are, however, believed to be fully awake to the evils of permitting canteens to be indiscriminately established, and the clause which permits the refusal to renew licenses without giving compensation places it within the power of the District Council to abolish the local sale of liquor altogether, if it desires to do so. These are the principal provisions of a Bill by which it is sought to bring the location Kaffir gradually within the range of the influences that govern civilised society. To own property is the first step towards respecting it. By making this possible to the natives of the eastern district, it is hoped they may be inspired to follow in the steps of those among their own people who have already learnt to enjoy the fruits of labour. The Bill may fall short in its effects of some of the more sanguine expectations that it has aroused. It must, in any case, be welcomed as an important step towards putting an end to the state of things known in South Africa as "blanket barbarism."—*The Times*.

The Slave-Trade in Northern Zanzibar.

APPALLING ACCOUNTS GIVEN BY A MISSIONARY.

THE Roman Catholic Bishop of Northern Zanzibar, Monseigneur DE COURMONT, has sent home a report of the Slave-trade in his Diocese, which has been reviewed in the *Irish Catholic* of September 8th.

"From that Report it would appear that the Roman Catholics have established in the Vicariate of Northern Zanzibar two great central orphanages—one at Bagomoyo, and one in the island of Zanzibar, in which about 500 liberated Slaves find at present a home, whilst eight more smaller orphanages shelter between three and four hundred additional children, most of whom have been Slaves also, making in all a total number of over 800 children, boarded, clothed, fed, and educated by the missionaries, and learning all kinds of useful trades—the boys under the care of the Coadjutor Brothers, and the girls under the care of the nuns.

"Besides the above-mentioned orphanages, the Fathers have also

FORMED CHRISTIAN VILLAGES

with the grown-up materials from the nurseries. When those liberated Slaves, boys and girls, are sufficiently instructed, they receive Baptism and Confirmation, and whilst they are growing into manhood they learn trades, and become at the same time good, practical Christians under the care of their good teachers. Then the time comes when they must be turned out, and make room for other little ones, new comers. Before leaving the orphanages, they are coupled together in Christian wedlock, and, under the guidance of the missionaries, they go forth with pick and axe, and erect for themselves a number of huts, form a village, with a schoolmaster and catechist, along the high road to the interior. The villages thus formed soon assume their natural expansion, and are truly the landmarks of civilisation.

"On the other hand, other missionaries of the same Society follow up a similar plan of campaign on the western coasts of Africa, in the direction of the interior.

"Within the past twelve months the European Consuls at Zanzibar, acting as Anti-Slavery agents for their respective Governments, have sent to the above-mentioned orphanages over 300 liberated Slaves.

THE EUROPEAN POWERS

have made a law obliging every caravan to have a passport for every carrier which compose it, and even for the wives and children of the carriers. The missionaries are, therefore, as interested parties, always on the look-out to satisfy themselves that every hand in a caravan is a certified carrier of it, or else to inform the authorities if they think a caravan is of a doubtful composition. Unfortunately, with all their laws, and in spite of every possible care, the authorities do not seem to be able, whilst certainly they prevent great and deplorable evils, to detect and punish all the artifices employed by the Arabs, the cunning smugglers, who, in spite of all, carry on their infamous traffic, and the caravans from the interior manage to be supplied with passports from the authorities, which render them scot free; whilst, like the torrents, sending the waters from the interior into the ocean abroad, they roll the live stock of the African populations from the interior to the seashore, where they are sold to jobbers from Zanzibar, to whom they are consigned beforehand, and led away like droves of cattle.

"Last autumn one of the missionaries stopped a caravan passing through the mission grounds. He suspected, at first sight, that all was not of *bonâ fide* composition in it ; and, indeed, he soon found the carriers and other people composing the caravan had been deceived by their Arab leaders, who had promised them, that once at the end of the journey for which they wanted and paid them, they would, as a reward, hand them over large unoccupied lands, where they could build huts, farm the land, and have a comfortable existence. This they had told them to deceive them, whereas in reality they were going to hand them to the agents of the chiefs of the interior, who would have declared them to be Slaves, and treated and sold them as such. The authorities, having been communicated with, arrived on the spot and corroborated the judgment and decision of the missionaries, and the would-be Slaves were set free and disbanded.

"On another occasion one of the Fathers thought it well also to interpose as a caravan of suspected composition was passing. It happened in the following way :— One of the Brothers,

BROTHER VINCENT M'NALLY,

formerly attached to the French College, Blackrock, had been sent from the station of Mhonda to the country of the Kagooroo, to liberate six children belonging to one of our Christian families who had been unjustly detained as Slaves. On his journey, Brother VINCENT met a big caravan carrying ivory towards the coast. Having liberated the six children he returned quickly back to Mhonda, and informed the Superior that he had come across a caravan of some 500 hands, which looked doubtful, judging from the cruel treatment inflicted on some of them by their Arab leaders. Many of the poor things, he said, were almost naked ; all seemed to be in a starving condition, whilst some were a prey to awful maladies, and all were closely watched day and night by armed Arabs in charge of them. On hearing this, the Superior sent some one to reconnoitre, in order to denounce the advancing caravan to the authorities at Bagamoyo, in case its composition should be suspected.

"In spite, therefore, of the excessive heat of the season, the missionary started with a number of Christians, some of whom had also been dragged along as Slaves formerly and destined to be sold, and they went off in search of the signalled caravan. 'Courage,' said the blacks, 'we are going on a noble errand, the deliverance of our compatriots.' And all were in great hopes. After some hours' march they came to a village along the high road of the caravans, expecting to find the suspected one encamped there ; but the chief of the village, a friend of the mission, told them that it had passed there the evening before. On enquiring if any sick children had been left behind, they were told that some would be found in the next village. Without any further delay they started for the village, and were not gone very far when they met one of the Arabs, who saluted the Father in a very friendly way and even wanted to shake hands with him. The missionary returned the salute, but was not taken in by the Arab's friendly demonstration. 'Have you any sick children?' said the Father 'and where is your passport?' He replied, 'that it was in the encampment' ; but that was an untruth, as the priest found out later on ; the Arab had it actually with him. The missionary told the Christians to do nothing to the Arab, and leave him alone, and he told him also that his men would not molest him ; however, for safety sake, he got him disarmed of his dagger and scimitar, which was exceedingly sharp, and of his gun and cartridges.

"On reaching the encampment the caravan was gone.

ONLY FOUR CHILDREN—

two boys and two girls—had been left behind, because they were unable to go on any farther. Oh! what a pitiable sight! The boys were crying, nothing could stop them; the girls were writhing in agony, rolling on the ground, and so weak that they could not utter a word. On inquiring of the children, they said they were starving and sore all over from being beaten. The priest gave each of them a little rum, and asked the chief of the village to give them food and take care of them till his return, and, losing no time, they followed the track of the caravan, the Arab being made to go along also. A little farther on the road they found another little girl in a dying condition—a sure prey for the wild animals which infest this country. The poor child was carried by two Christians to the village where the others were. It was now six o'clock in the evening, and they had marched since two o'clock in the morning. The sun sets here about six, and darkness follows almost immediately. They had just come to the River Wame, where the caravan was encamped, waiting for the night. After a short rest the Father went up to the encampment just as it became dark, and asked if all had permits. To his amazement he found that every man, woman, and child had a passport duly delivered by the authorities. The Arabs had managed to deceive the authorities; for the Father was informed by the chiefs of the district, by some of the caravan hands, and also by the children left behind, that it was not a *bonâ fide* caravan, but got up under pretence to carry goods, but that it was a mere consignment to be handed to the Arab jobbers on the shore; in fact, one of the girls was a Slave taken in Uganda even before the persecution had broken out there. Another one had also been sold in the interior, and was to be sold again at Zanzibar; as also the other girls of the caravan. Imagine the fraud? 550 people composing the caravan had all obtained tickets from the authorities, whereby no search was possible! The Father saw that the poor people were Slaves, treated as such, and destined for the market. But the 'Bill of Lading' was there! 'If you take one of them from us,' said the Arabs, 'you will have to do with the German authorities, who gave us the permits.' For peace sake, and to get no one into trouble, they, with their hands tied, left them so. Only the five children who had been abandoned and were picked up by the Father remained the property of the Mission; the rest of the caravan was *free*, though all were *Slaves*.

"Such is the unhappy fate of the poor African at this present hour! The traffic in human flesh continues, whilst the Slave-trade is officially abolished in London, Paris, and Berlin! Poor Africa! a cursed land for thousands of years! when will the hour of thy deliverance strike? May the Saviour of mankind, who once lived on thy soil, take pity on thee soon!"

[The above report certainly requires investigation, for on the face of it there is evidence that the issue of contracts to leaders of caravans—even when a fee is exacted, as described on page 275—is open to abuse, as described by the French missionary. The Arabs are quite equal to the occasion, and are able to procure *bogus* permits, which it seems are not difficult to obtain. The attention of the German Government ought to be called to this flagrant abuse, and our own Government ought to delay no longer in proclaiming the abolition of the status of Slavery, the existence of which allows of Slave girls being actually sold in Zanzibar as above described! The present state of things is infamous.—*Ed. Reporter.*]

Reviews.

"HEROES IN HOMESPUN."*

HERE we have an interesting and valuable book, especially for the younger generation, who do not remember much about the stirring events connected with the abolition movement in the United States of America.

In this volume a prominent position is given to the untiring efforts of the SOCIETY OF FRIENDS in America, not only in the past century, but in the present one, in the great cause of human freedom. The book appears at an opportune moment, when "Friends" are engaged in an endeavour to rekindle some of that Anti-Slavery enthusiasm which has been in danger of losing its former glow, or has been diverted into other praiseworthy channels. Mr. HOPE writes in a pleasing style, and causes a notable array of past worthies to pass before us, from JOHN WOOLMAN to JOHN BROWN. We only received the volume as we were going to press, and have, therefore, but little space for extracts, and can give but a few from the introductory chapter, which we hope may induce our readers to procure this very readable volume for themselves. The headings are our own.

SLAVERY.

At this date, there is no need for argument as to the character of Slavery, civilisation having pronounced against it, alike with heart and head. In its origin, it was doubtless a merciful advance from primitive barbarity, when victorious enemies denied themselves the fierce lust of butchering their captives, and spared them to be the profitable trophies of conquest. But, knowing how man's noblest mastery is over the savage hatred wreaked in enslavement as in slaughter, we recognise that no one has the right to gain ease and wealth for himself at the price of another's sufferings and abasement. And now that Slavery has been rooted out from all cultured communities, we can clearly see how it is twice accursed, in warping the nature of the tyrant, no less than in stunting that of his victim; while, in the long run, undermining even that material prosperity which men build vainly high on such a vile foundation. In the long run, righteousness pays better than injustice, as the colonies of Spain and the Southern States of America have found to their cost.

Like other lessons of wisdom, this one was slow in learning by mankind. Gradual enlightenment, rather than any convincing doctrine, opened the eyes of the most advanced nations to the true colours of an evil inherited from their barbarous infancy. One race remained longest held aloof from the sympathies of Christendom. For centuries after white Slavery was condemned, long even after priestly philanthropists had denounced the harsh bondage of red men, theological prejudice still lent itself to rivet the chains on black-skinned Africans. "Cursed be Canaan," continued an orthodox text, till their own growth in love began to reveal to good Christians that the negro, too, is a man and a younger brother.

SLAVERY IN THE UNITED STATES.

"Looking back over the centuries to the crusaders," says Mr. M. D. CONWAY—himself a champion in this modern crusade—"led by the fire-heart of PETER THE

* By ASCOTT R. HOPE. Wilsons & Miln, London, 1894.

HERMIT to rescue the holy places of Palestine from the infidel's tread, we are thrilled by the devotion of men who went to their graves as to their beds, that the sepulchre of the holiest might become the shrine of the believer ; yet I must believe that, when Time has given the needed perspective, the romance that clings to those heroes of a creed will fade beside the halo that will shine around the head of the crusaders in that moral struggle which has been going on for more than thirty years in America, whose higher object has been to rescue the holy places of humanity, not the sepulchre of Christ, but the shrine of His living presence."

QUAKER ABOLITIONISTS.

In this crusade one small sect of Christians has won itself special honour. We will not forget the earnest labours of LAS CASAS and other Roman missionaries ; but the protests of their church had been little concerned with the enslaved African. When dignitaries of the apostolic succession and doctors of erudite divinity were alike silent or careless, that humble body modestly entitling itself the SOCIETY OF FRIENDS, known to its derisive enemies as QUAKERS, again and again was foremost to lift up its voice against time-honoured cruelties of white to black men. Among other achievements of this most nonconforming church, let it ever be remembered that from its sober-suited ranks came the peaceful heroes and champions who led the van of the assault upon American Slavery. Not ignorant themselves of suffering, they had learned to pity and to succour all in distress.

JOHN WOOLMAN.

Almost from the first the followers of GEORGE FOX, like their leader, were concerned about this evil ; and a century before emancipation it was agreed among them that no Friend could be a Slave-holder, though, if all Slave-holders had been Quakers, they might have seen less need for such a prohibition. There were already members of the society who felt it their duty to bear a more active testimony against what seemed the sin of their neighbours. Such a man was he of whom CHARLES LAMB and other eminent writers have spoken with so hearty affection : "Get the writings of JOHN WOOLMAN by heart and love the early Quakers." WOOLMAN, indeed, should hardly be called an early Quaker, for his life extended over the middle of the last century, long after his sect had spent its first wild enthusiasm and settled down to that course of prudent, industrious benevolence which made it such a wholesome element in English and American society.

The Father of Abolitionists, as he might be called, was a tailor and draper by trade, who prospered so well in business as to alarm his own sensitive conscience. Convinced of the danger of riches for a disciple of the lowly Galilean, he deliberately decided to keep himself poor. "This beautiful soul," as he has been called, troubled little about meaner things, his life devoted to seeking and preaching the kingdom of righteousness. He was not above superstitions and whims natural to his imperfect mental development, but these are lost for us in the steady glow of a zeal that led him even among bloodthirsty Indians, in hopes of being able to win any soul to his own high faith. The same mission took him on a trying voyage to England, where, in 1772, he died of smallpox at York.

JOHN WOOLMAN was a man in many ways before his time. He insisted on the duty of kindness to animals long before any societies were formed with that aim. He abominated the traffic in drink, and would not turn a penny by selling the means to brutalise his fellows, at a time when the standard of temperance was scandalously low among English-speaking people. Like all honest and sensible men of our day, he set

his face against lotteries and every kind of speculation by which one profits idly through another's loss. He denounced the vanity and luxury of wealth ; he saw by unselfish instinct what wise philosophers are only beginning to convince us of, that the miseries of the poor are largely caused by the careless extravagance of the rich ; that where all are content to live in simple comfort, there is the best chance of none perishing for want—in his own words, that “if more men were usefully employed, and fewer eat bread as a reward for doing that which is not useful, food and raiment would, on a reasonable estimate, be more in proportion to labour than they are at present.” We may be sure this practical socialist never indulged himself in profusion of living.

We now pass to the time of the formation of societies in America for an organised propaganda against Slavery, and this brings us in contact with WILLIAM GARRISON, and other well-known abolitionists, who have now mostly passed away from the scene of their earthly labours. A few words are said of the mistake made by the Colonization Society, and we close our extracts from this charming narrative with the account of the establishment of the first American Anti-Slavery Society, in 1831.

The great bone of contention then was the Colonization Society, of whose objects GARRISON had at the first been a warm supporter ; but he soon came to see in it the bugbear of the movement. The apparently reasonable scheme of this Society, which aimed at gradually clearing off negroes from American soil, was to found a black colony in Africa, returning the dangerous element to the Continent, from which it came ; but GARRISON believed himself to detect what would be the result of such a measure, and why it met with the approval of southern Slave-holders, as well as northern philanthropists : the former might encourage it as an excellent means to get cheaply rid of the black freedmen, whose liberty was a nuisance to themselves and a source of discontent to their Slaves ; while few of these were likely to be let go. The enterprise, however excellent might be the intentions of many among its promoters, was now denounced as in part a cunning device for the defence and consolidation of Slavery, and, under their new leader's guidance, the chief abolitionists ended by hotly opposing it. Their platform henceforth was that no man might be rightfully kept in Slavery a single hour. On this issue the wavering and confused ranks drew apart, to close afresh in desperate conflict : on one side the great mass of the nation, the inert force of custom, a powerful interest, an array of influential names and imposing dignitaries, a whole host of the Philistines bristling with its Goliaths ; on the other a handful of David's, armed only with the sling and the stone of faith in human nature.

THE FIRST AMERICAN ANTI-SLAVERY SOCIETY.

The first Anti-Slavery Society, formed at Boston in 1831, numbered only twelve men, who might truly be called the apostles of the cause, even in respect of apostolic poverty, for it is said that not more than one or two of them could have subscribed a hundred dollars. There were many coloured freedmen in Massachusetts, as to intelligence and prosperity the cream of the negro race, but not one of them came forward in this movement to liberate their kinsmen, so strong was prejudice weighing upon them with a sense of hereditary abasement. On the other hand, when Mr. GARRISON first visited England, Sir THOMAS FOWELL BUXTON was amazed to find him a white man, having taken it for granted that such an eloquent pleader against Slavery must have himself felt the chain of bondage !

THE STORY OF CAPE JUBY.

READERS of the *Anti-Slavery Reporter* will be familiar with the name of this British settlement on the North-West Coast of Africa, which was founded some eighteen years ago by Mr. DONALD MACKENZIE and a few gentlemen interested in African matters. We understand that it is now intended to enlarge the scope of the Company's work, and the little volume before us gives a succinct account of the progress of the settlement since its foundation. We regret that want of space prevents our doing more than calling attention to the book, which is well illustrated and contains several valuable maps. We cannot refrain, however, from quoting the following paragraph from the section dealing with the North-West African Company's policy at Cape Juby, as it appears to us not only to be a sound one, but absolutely indispensable to the successful development of any African settlement.

The success which has attended the settlers in their dealings with the natives is due very largely to the fact that they have consistently abstained from the introduction into the country of alcoholic drinks as well as modern firearms. *They have never employed Slaves, although these unfortunate beings are to be found in the district.* They have always carried out a continuous policy without any variation, and have made it clear that they always intend to keep their engagements and not to take advantage of the natives in any way.

Slavery in Zanzibar.

(See back, pages 275-280.)

BEARING upon the Regulations respecting a tax to be levied upon Slave porters by the Zanzibar Government, we reprint from the *Morning Post* an article from an anonymous correspondent, which shows that the writer has an intimate knowledge of the subject, and confirms what we have stated, that the British Government will derive a very considerable amount annually from its share in this portage business. We agree with him that "*the whole matter merits attention as an illustration of Government methods in East Africa.*"

FROM A CORRESPONDENT.

A REMARKABLE development of the policy of the British Authorities of the Zanzibar Protectorate in regard to Slavery and the employment of Slaves as caravan porters is contained in a code of regulations recently issued, under the sanction of Her Majesty's Government, entitled, "Regulations to be Observed by Caravan Leaders and others in the Engagement and Treatment of Porters." Whether this interesting step in the administrative progress of our new Protectorate is to be regarded in the main as an official sanction of Slavery, or a means of making Slavery pay the Government that protects it, or a design to convert portage in Zanzibar (so essential to the business of traders, travellers, and others) into a Government monopoly, the public may judge from the details. It may be premised that the law heretofore has been that British subjects employing Slaves should deal with them as though they were free men, paying them their wages in person. Such was the theory; the actual practice it is

unnecessary to explain at this time of day. The Zanzibar Government now appropriates to itself the place of the contractor, who in the past supplied the requirements of traders and travellers by hiring Slaves and others (principally the former) to go on caravans. It will be observed that the Zanzibar Government charges, as its own fee, a sum of Rs. 10 for every native porter it supplies. The following extracts contain the principal points of the new regulations:—"2. All applications for porters shall be made at the Government registry for porters. 3. A fee of Rs. 10 shall be payable to the Government on each porter engaged. The fee shall be paid at the time of the making of the contract with the porters. 4. The contract shall be in writing, and, when completed, shall be submitted to the First Minister for his approval. The contract, when approved, shall be countersigned by him. It shall contain the following terms:—'(c) An agreement on the part of the person engaging the porters to pay (i) an advance before leaving Zanzibar of two months' wages.' 6. Before the porters leave Zanzibar a deposit shall be lodged at the British Agency and Consulate-General of £10 a head for each of the first twenty-five porters engaged, and of £5 a head for each additional porter. This deposit is lodged as a guarantee, and shall be liable for all claims against the leader of the caravan, or the person engaging the porters in virtue of their connection with the caravan. 13. No punishment of any kind shall be inflicted on a porter without previous inquiry by the leader of the caravan, and sentence by him. No punishment by flogging shall exceed thirty strokes. The punishment of flogging shall be inflicted with a light stick, not less than half-an-inch in diameter. It shall be inflicted on the back of the offender. In the case of a mutiny, desertion, etc., the cat-of-nine-tails may be substituted for the stick. No more than thirty strokes shall be given to any porter within five days. Where an offender is sentenced to be chained, handcuffs only or light neck-chains to be used. 14. Save in case of grave emergency, no punishment other than flogging, confinement in chains, or handcuffs, or fine, shall be awarded to any porter by the leader of the caravan. 19. Any person who is guilty of a breach of any of these regulations shall be punished with imprisonment of either kind for a period not exceeding two months, or with a fine which may extend to Rs. 1,000, or both."

It is obvious that one effect of the foregoing regulations will be to give the Zanzibar Government the monopoly of supplying porters from Zanzibar and Pemba. It need not be added that nearly all available porters are Slaves thus hired, or permitted to hire themselves out by their owners. The custom has grown up of giving porters an advance of two months' pay on engagement. The regulations enforce this payment in advance, the principle of which was and is that the masters might have so much in hand on account of their Slaves before the departure of the latter. If the porters are freemen there is the less reason for giving them an advance which they do not want, and which they only spend in drink and dissipation, instead of leaving the money until their return.

The regulations can apply only to porters engaged in Zanzibar and Pemba, as the Zanzibar Government does not possess power to make administrative regulations applicable to the SULTAN's territory, which is administered by the British East Africa Company and the Italian Government. Nor has the Zanzibar Government power to make regulations to take effect in territory beyond its jurisdiction. A caravan engaged in Zanzibar may travel through the German or Congo territory, or that of the British East Africa Company or the Administration of Uganda, on the mainland. The regulation can, therefore, confer no such jurisdiction as that of inflicting punishments outside the Islands of Zanzibar and Pemba, because in the mainland

territories (for which caravans are employed) the jurisdiction of Zanzibar is at an end, and other local laws and authorities have to be obeyed. The leader of the caravan, acting under the authority of these regulations on the mainland, may therefore be held responsible for his acts to the local authorities, and the authority of the Zanzibar rules for inflicting punishments will only be available as possible justification in Zanzibar itself.

The payment of Rs. 10 a head for every porter engaged goes into the Zanzibar Treasury towards the revenue. The deposit to be lodged with her Majesty's Agent and Consul-General is another thing. In the case of a caravan of 500 porters, for example, the following payments will have to be made before starting:—License at Rs. 10 each, £300; deposit on first 25 at £10, £250; £5 for each extra porter, £2,375; and two months' advance wages at, say, £1 per month, £1,000—total, £3,925. The initial money, therefore, required to start a caravan at Zanzibar of 500 men will, before passages are paid for and clothes, etc., issued, amount at least to £4,000. The heavy deposit is to be lodged with the Consul-General, not with the Zanzibar Government. This is, on the one hand, a security that it will be forthcoming; but, on the other, the Consul-General takes over no deposit (other than judicial deposits paid in Court) unless by deduction of a fixed percentage, part of which goes to her Majesty's Government. The deposits under the caravan regulations therefore, unless exempted from the statutory percentage, will represent the share of the British Government in the porter business, and will amount to a very considerable sum annually to the Treasury. The whole matter merits attention as an illustration of Government methods in East Africa.—*Morning Post*.

The Situation in Uganda.

MR. H. M. STANLEY, in an interview with a representative of the Exchange Telegraph Company, in regard to the situation in Uganda, said there was not room for two railways in the country, and, if the absolute need of a railway was felt by both England and Germany, it would be better for the two Governments to combine in the enterprise than to construct two separate lines. The best thing would be for England to make the railway, and if the admirable "Lartigue" system were adopted, instead of the old-fashioned earthwork and ballast railway adopted by the Germans in the fifteen-mile line they had already constructed, it would be possible, if the work were commenced three months from now, starting from Mombasa, to carry the line to Lake Victoria in about eighteen months or two years, at an expenditure of £1,000,000. The "Lartigue" system of railway was to be seen in operation on an experimental line, eight miles in length, between Listowel and Ballybunion, in Ireland. The train runs upon three rails arranged triangularly, the top rail, which is the apex of the triangle, being several feet from the ground. With this system, if an accident happens to a train when at full speed, the train drops a few inches upon the ground, and very little damage is incurred, in addition to which the construction costs only about £1,500 a mile. This system was, consequently, far the best for pioneer railways, such as that required in Uganda. All the plant would be manufactured in England, put up in sections, and transported, which would greatly facilitate the speed of construction. In Africa, where labour cannot be got so easily as here, the expense of making earthworks is enormous.

The latest information he had received as to the progress of the Congo Railway was that it was being constructed at the rate of 200 mètres a day, and this was due to

the fact that for the Congo Railway the old style had been adopted, which was costing £8,000 a mile. Earthworks and ballast had been made for forty miles, but of the actual Congo Railway only thirty-two miles had been constructed in four years. With the "Lartigue" system, from one to ten miles could be laid in a day. To-day the land through which the Uganda Railway would pass was valueless for all practical purposes, but the railway would open out 650 miles of new country to all kinds of enterprises, and at the end of the track there would be the shores of Lake Victoria, twelve miles in length, to feed the railway. The immediate customers of the line, would, of course, be our own Government in Uganda, the German authorities on Lake Victoria, the Congo State authorities to the West of Uganda, the Roman Catholic and Protestant missionaries of the Lake regions, and the missionaries on Lake Tanganyika. To bring Lake Victoria and the surrounding country within five days', instead of three months', journey from the sea would give an enormous impetus to trading. By his calculation, the outcome, even of the traffic at present available would provide such a railway with receipts to the amount of £150,000 a year, £90,000 of which would be available for any contingencies or as dividend. There were serious reasons why this line should be undertaken by England. He had always strenuously maintained that the Soudan disasters were due to ISMAIL PASHA sending out great expeditions without means of communication. The English, if they were sending out reinforcements to Colonel COLVILLE, were doing the very same thing. French intentions in the Valley of the Nile were talked of, and yet we trusted to the shoulders and feet of native porters to carry our war material to Uganda. The only way for the English to maintain their position in Uganda was by the establishment of a railway.

Questioned with regard to the expected Italian advance, Mr. STANLEY said that if the Italians advanced on Khartoum he, for one, would not blame them. The Italians could crumple up the MAHDI and his fanatics in no time with their disciplined soldiers. Referring to the situation at Lorenzo Marquez, he thought the present difficulty had arisen partly from the habit of selling arms to the natives, and partly from the too ostentatious display of a desire for amity with the native chiefs, and thus arousing their suspicions of the weakness of the Portuguese position. The same thing had happened in Matabeleland, where the natives could not repress their inordinate desire to use the new weapons which had fallen into their hands, despite the efforts which were made by the white men to keep the peace, and the costly presents made to LOBENGULA.

The Society of Friends and the Slave-Trade.

From the "ISLE OF ELY ADVERTISER," October 1st.

"To judge by recent events in Egypt and other parts of Africa, it is obvious that the Anti-Slavery cause needs to be prosecuted with greater vigour. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY feels that the appalling amount of misery and suffering inflicted on the populations of Africa through Slave-raiding and the Slave-trade are inadequately realised by the Christian churches, and, in view of this fact, the SOCIETY OF FRIENDS, which has always been foremost in this question, has issued an appeal to its

members and to the public generally. In the birthplace of CLARKSON, and with a memorial of his life-work in our midst, such an appeal ought not to pass unnoticed, and we take an excerpt from the address issued, which puts the matter in forcible terms :—

The Brussels General Slave-Trade Act of 1890, with its one hundred stringent articles or provisions, places in our hands a most remarkable and all-powerful instrument to wield in our combat with the oppressions of Africa ; but that Act is in danger of becoming dormant, unless earnest men and women are prepared to arouse themselves, and are willing to see that its beneficent measures are put into operation, those measures which, under God's blessing, are so calculated to effectually remove and suppress the fearful scourge of the Slave-trade—to give peace, light, and liberty to all the millions in Africa, inhabiting the whole continent and the islands one hundred miles from the coast ; to prohibit and limit the Slave-associated trades in fire-arms and other munitions of war, and the sale and importation of spirituous liquors, throughout that vast area comprised between latitude 20 degrees in the north, or a line passing through the African continent about sixty miles north of Suakin and Dongola, right down to latitude 22 degrees south, or to the south of Matabeleland. That the Slave-trade provisions of the Brussels Act may be duly enforced, special and energetic measures will have to be devised and put into motion ; but for this purpose, we are strongly opposed to employing or resorting to methods of a military character, and we are thankful to believe that the suppression of the Slave-trade can, in the long run, be more effectually accomplished by moral influence and agencies rather than by those of merely physical force. There can be hardly any greater and nobler work in the world, during the few remaining years of this century, than that of unloosening the cruel fetters which still hold the millions of Africa in chains, and of giving to these peoples the blessings of Christianity and civilisation.

The SOCIETY OF FRIENDS is raising a special fund for the purpose of aiding this work, and efforts will be made to bring pressure to bear upon the Government to obtain a more rigid observance of the Slave-trade Act."

Mr. Scott Elliot's Expedition to Mount Ruwenzori.

As far as I can understand the geology of the country, both Uganda Buddu and a large part of Toru have been originally a granite plateau some 4,300 feet high. This plateau even forms a border, eight to ten miles wide, round the Albert Edward Nyanza, which I passed after leaving the Ankole Hills. The most curious feature it presents is the manner in which it is cut up by swamp rivers into an interminable series of hills, which render travelling almost intolerable. On this granite is a series of schists, folded over and over and changing in character, which extend with interruptions to the base of Ruwenzori. These schists begin at Butunguru, and I have traced the same rocks right across Ankole to Burimba, where one descends to the granite. I have never found them at a dip of less than 80 degrees, and their strike is some 20 degrees to 30 degrees east of north. They probably contain valuable minerals, but I do not care to risk an opinion on them now. It is extremely difficult to get good specimens, and one can only carry a few in this country ; but the few I have should, I think, show their character.

The numerous valleys in these Ankole and Karagwe mountains are of a most curious character. They are deep, well-like trenches (perhaps 1,500 feet deep on an

average), and form a most intricate meshwork. A large number of villages are scattered on the hill sides, but more often at the bottom of these valleys; but the country, as a whole, suffers from the lack of water. The hills are covered with short grass, and should, I think, prove good grazing ground for sheep and cattle.

Even constant travelling has not affected the health of the sheep and the unfortunate cow which have come with me, and this is a fair test of the pasture. There has been, however, such constant raiding that the country is almost destitute of cattle. The degrees of ferocity in the peoples are very curious. The Waganda come first, and have stolen from Unyoro, Koki, and Ankole. Ankole has stolen and is stealing from Mpororo, and is stronger than the unfortunate Koki, and so on. As to the people themselves, I found the Wa-Karagwe very friendly, but extremely poor and in great awe of Europeans. I could distinguish no marked difference between them and the Wa-Ankole, except in character. The latter, though I travelled under the protection of their king, ANTARI, killed one of my men, and it was easy to see that without protection I should have had to fight almost daily. This unfortunate man exemplifies one of the exasperating features of the Swahili porter. He had one hand, and wandered out by himself to find pembe to drink without gun or spear, and never returned; it was a country he knew to be unsafe, and where no one has anything but a goatskin hung on the shoulder, so that his clothes were of great value. It is almost impossible to make the Swahili, though he is anything but brave, understand ordinary prudence, and they will not obey one's orders on their own behalf.

The greatest want of all these countries is a ready and cheap means of communication with the coast. My reason for the roundabout route followed was to see whether the Kagera was a navigable river, but so far as I can see it is not of great promise in this respect. As far as Butunguru it is a deep, broad stream, without rock or rapids, and lighters could be brought to this point by steamer easily enough, the only difficulty being the rapidity of the current, numerous bends, and the extraordinary number of hippopotami. Of these latter, I have seen eight or ten together frequently, and one finds them every mile or so along its course. Above this point there are rocks and a current so strong as to make navigation very difficult. The valley of the Kagera, however, would make an almost perfect railway track, so far as I have seen, and along the Mavona valley, which joins it, a track could probably be made with great ease into the heart of Ankole, and probably up to the Ruizi valley or plain. Ox-waggons seem to be the only substitute for a railway line, for which no revenue could be had in Ankole for many years. On the other hand, from the Albert Edward a railway line, or even a cart track into Ankole, could not be made from the north end of the Albert Edward without ruinous expense, and I fail to see how either could be made to Uganda, on account of the large number of tributaries both of the Mpango river and the Katonga.—*The Geographical Journal*.

The Arab in Central Africa.

"THE Arabs have certainly done a little good here and there by introducing the cultivation of rice, but it must be carefully borne in mind that the Arab traders in Central Africa are far too much attached to the pleasure of life on the coast to look on themselves as permanent settlers in the interior. Their one idea is to amass enough property in Slaves or ivory, or both—the former to carry the latter—to enable them to return to the coast and settle down for the rest of their days in ease and comfort, with a large plantation and a sufficient harem. From every point of view, philanthropic and economic, we are right in trying to extirpate the Slave-trade in Central Africa."—*Mr. Commissioner Johnston*.

Obituary.

THE LATE EARL GREY.

WITH the death, on the 9th October, of Earl GREY, in his 92nd year, there passed away the last survivor of the Ministry which, in the year 1833, undertook the task of abolishing Slavery in the colonies of Great Britain. After a long and embittered agitation the anti-Slavery party were at length successful in obtaining the return to Parliament of a substantial majority of members pledged to abolish Colonial Slavery, and the air was full of rumours as to the intentions of the Government. The late Earl GREY (then Viscount HOWICK) was Under-Secretary for the Colonies, and was besides a trusted supporter of the principle of immediate emancipation. In Parliament and on the hustings he had unflinchingly declared his anti-Slavery views. It was therefore with dismay that the announcement of his resignation of office in the Ministry was received by the rank and file of the abolitionist party, on the ground that the Cabinet refused to concur in his scheme of immediate emancipation. Earl GREY has himself described what took place on that occasion:—

. . . A plan of emancipation was proposed, by which, instead of a grant of twenty millions, a loan of ten millions would have been given to the planters, and a system was proposed by which complete emancipation would have been given to the negroes, while, at the same time, they would have been placed in circumstances in which they would still have continued to carry on the work of sugar cultivation without increased cost to the planters, and with great advantage to themselves. There can be no doubt that the planters generally might have been induced to acquiesce in the adoption of this measure if the Government had acted judiciously. But it did not do so, and its failure to act firmly and wisely to carry the inevitable change into effect, produced the ineffective and mischievous measure of the late Lord DERBY which was adopted, and has proved so utter a failure. It is a curious fact that the rejection of the better scheme, which had been proposed and obtained the assent of some of the most important members of the Cabinet, was mainly, if not entirely, due to the strenuous opposition of Lord BROUGHAM.

The defects in the Emancipation Act brought about the results which had been foreseen by Lord HOWICK and others—results which have borne their evil fruit up to the present day in the West Indies. It was a matter of deep regret, however, to JOSEPH STURGE and his colleagues, in their agitation against the apprenticeship system which had been enacted by the Emancipation Act, and which he himself had so strongly denounced, that Lord HOWICK not only refrained from assisting in the movement, but in two of the divisions in the House of Commons, for putting an end to the system, his vote was given in favour of its continuance, as he considered that the compromise arrived at in 1833 should not be disturbed.

With some few of the late Earl GREY's decisions, when Secretary of State for the Colonies, the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY were unable to agree; but the letters addressed by him within the last two or three years to the late Mr. EDMUND STURGE conclusively proved that the deceased statesman still upheld the high-minded views of sixty years before, when he did not shrink from sacrificing official position in deference to Christian principle and in defence of the cause of humanity.

Anti-Slavery Lectures.

DURING the months of September and October the Society's lecturer, Mr. F. C. BANKS, has addressed audiences—in most cases large and appreciative—on the present state of the African Slave-trade.

September 13th. IDEAL CLUB, Tottenham Court Road, under the presidency of Mr. A. C. FIELD.

„ 16th. CANNING TOWN. University Extension Settlement.

„ 19th. GRAYS, ESSEX, Young Men's Christian Association, under the presidency of Mr. A. BROOKS.

October 4th. RICHMOND, SURREY, Young Men's Christian Association.

„ 9th. GREENWICH, Young Men's Christian Association, under the presidency of Mr. H. F. GORDON.

„ 11th. PADDINGTON, Young Men's Christian Association.

„ 16th. CROYDON, Young Men's Christian Association, under the presidency of Mr. J. G. ALEXANDER, LL.B.

„ 18th. HACKNEY, Young Men's Christian Association, under the presidency of Mr. ALFRED H. COCKS.

„ 24th. TUNBRIDGE WELLS, Young Men's Christian Association. Chairman, Mr. WALTER LANGTON; 400 present.

„ 25th. REIGATE, Friends' Meeting House, under the presidency of Mr. H. E. GURNEY.

The following further arrangements have been made:—

November 13th. LEICESTER, Young Men's Christian Association.

„ 17th. WALSALL, Young Men's Christian Association.

„ 19th. WEST BROMWICH, Young Men's Christian Association.

„ 20th. HOCKLEY HEATH, Large Hall, under auspices of the Baptists.

„ 21st. LEAMINGTON, Young Men's Christian Association.

„ 22nd. BIRMINGHAM, Young Men's Christian Association.

„ 23rd. NOTTINGHAM, Missionary Exhibition.

„ 24th. „ „ „

„ 27th. BURTON-ON-TRENT, Young Men's Christian Association.

„ 28th. DERBY, Young Men's Christian Association.

Cairo Home for freed Women Slaves.

Founded in 1884 under the auspices of

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Patron—HER MAJESTY THE QUEEN.

President—THE RIGHT HON. LORD CROMER.

Treasurers { MAJOR WINGATE—Cairo.
JOSEPH ALLEN, Esq.—London.

THIS Home was founded through the exertions of the late RIGHT HON. W. E. FORSTER, M.P., SIR EVELYN BARING (now Lord Cromer), SIR THOMAS FOWELL BUXTON, BART., SIR COLIN SCOTT-MONCRIEFF, C.S.I., MRS. SHELDON AMOS, and many other distinguished persons. It has done good service in receiving into its shelter about **One thousand** Slave Women and Girls, for whom suitable places have been found by the capable and devoted Lady Superintendent, MRS. CREWE.

The funds for its support have been from time to time collected by the

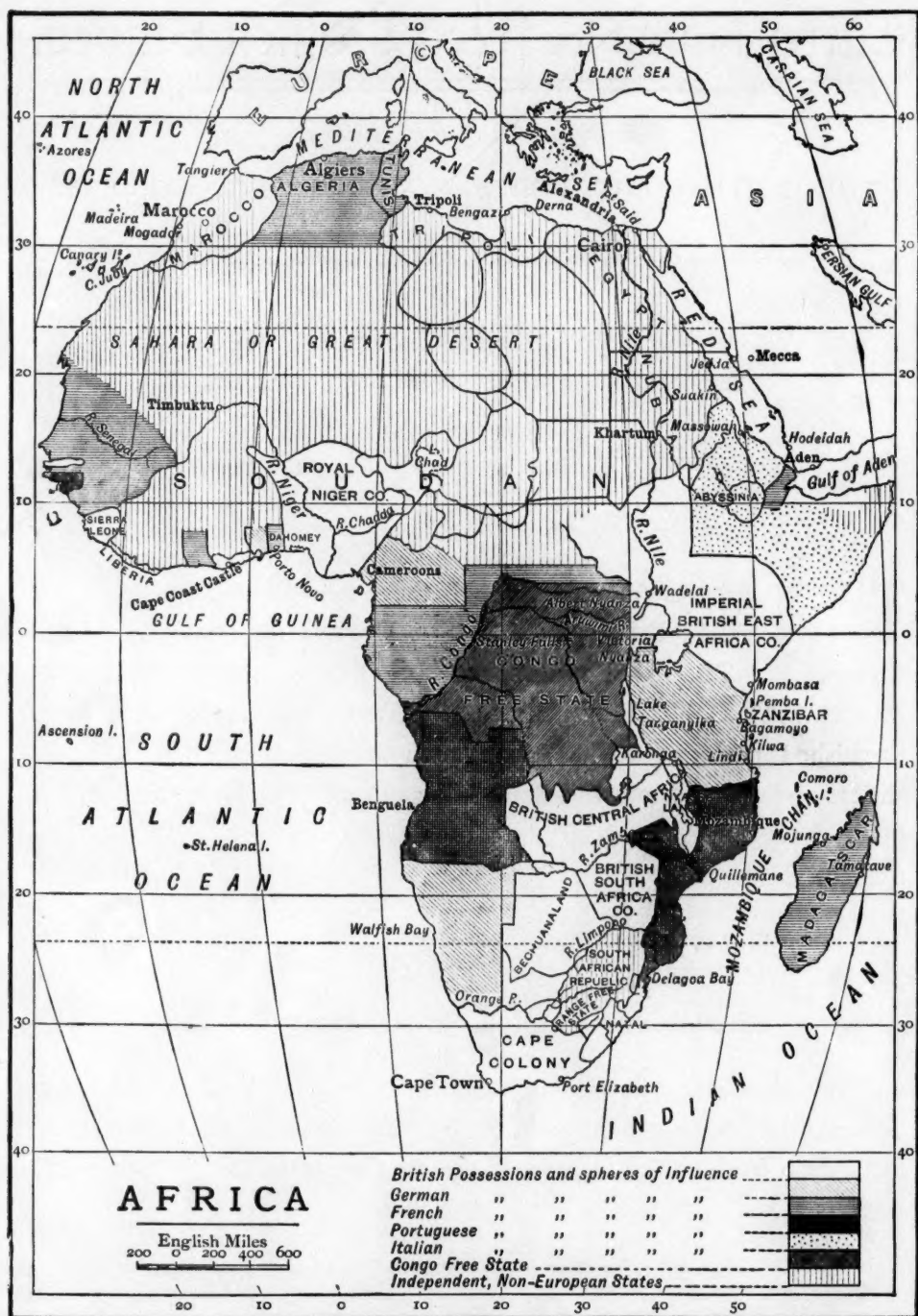
British and Foreign Anti-Slavery Society

and its friends, and in view of the extra work involved by the recrudescence of the Slave-trade in Egypt, as shown in a late notorious instance, a fresh appeal is now made to the public for further contributions.

Remittances may be forwarded to the Treasurer in Cairo ; or to

CHAS. H. ALLEN, *Hon. Secretary.*

55, NEW BROAD STREET,
LONDON, E.C.



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MAP SHOWING THE EUROPEAN SPHERES OF INFLUENCE ON THE AFRICAN CONTINENT.

Printed by L. E. NEWNHAM & Co., 12, Finsbury Street, Moorgate, E.C.